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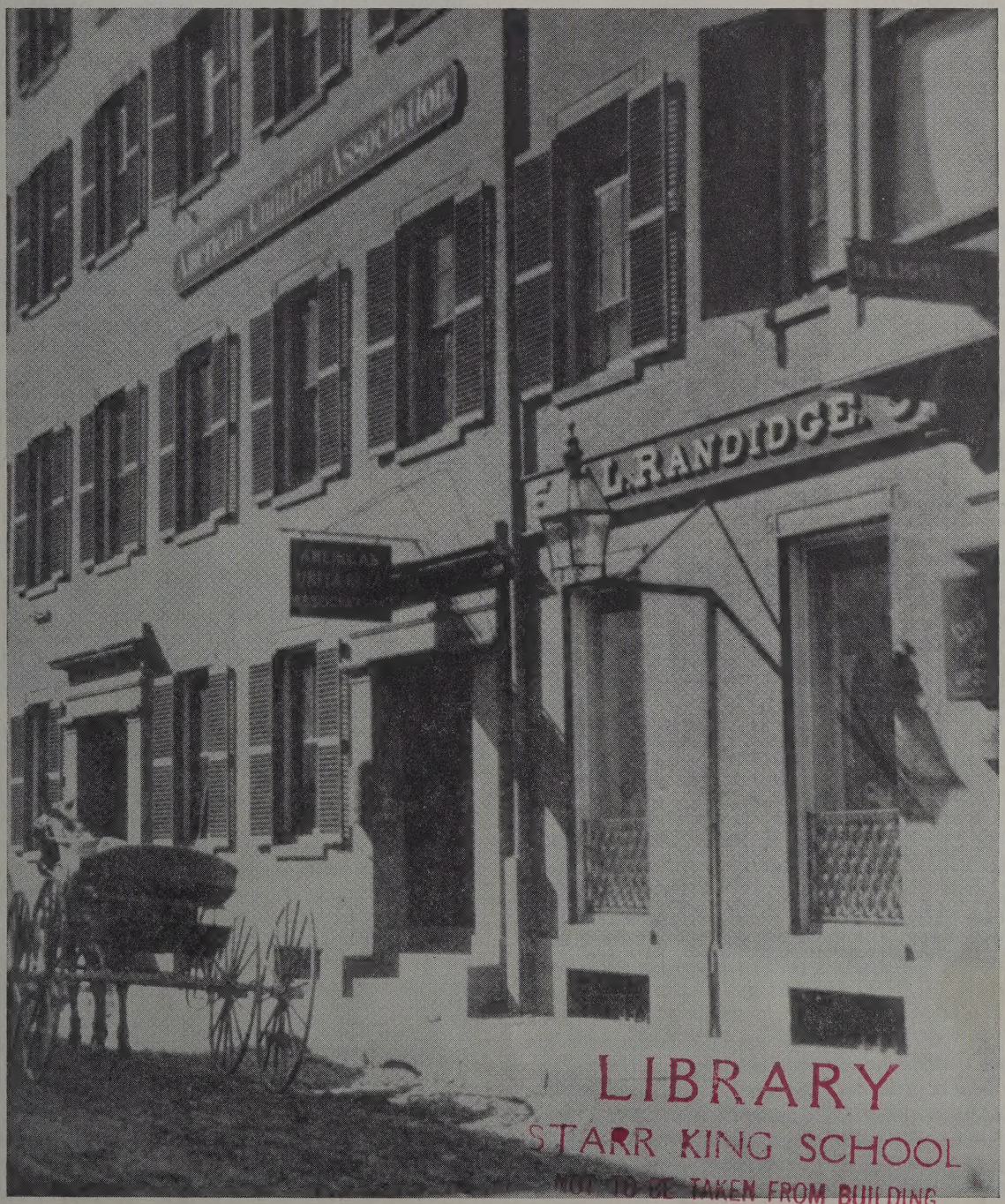

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Headquarters, American Unitarian Association, in the Nineteenth Century

The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 139 June 1960 Number 6

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OUR COVER: Headquarters of the American Unitarian Association was not always "25 Beacon." Soon after the days of Theodore Parker, the sesquicentennial of whose birth and the centennial of whose death Unitarians are observing this year, it was on Boston's Chauncey Place. The photograph reproduced on the cover hangs in the Unitarian Historical Library.

Open Forum

READER DECLARES SINGLING OUT JESUS IN 'PURPOSES' SMACKS OF PREJUDICE

To the Register: In reference to articles and letters in your magazine which argue in favor of a special mentioning of Jesus or Christ in the statement of purpose of the new Uni-Uni denomination, I should like to voice my opinion. As long as we believe in the divinity of Christ it seems absolutely natural to single out his name, but if we don't — and as far as I know we don't — then such a singular reference to him rather than to Buddha, Confucius, Gandhi, Schweitzer, Moses, Mohammed, or to any of the other great teachers of mankind smacks of prejudice. It reminds me of a sign here in town: "Everybody welcome" and in small print: "Non-whites, please use side entrance." — GERARD M. MERTENS, *Knoxville, Tenn.*

To the Register: . . . Would it not be sufficient to declare our belief: (1) In the importance of religion in *this* world — in the here and now; (2) that the really sacred values of religion are the human values — values such as expressed by Jesus and other great ethical and moral leaders, whether or not they were identified with any specific religious system? — JOHN WELNHOFER, *Chicago, Ill.*

TRUE LIBERALS MUST CHART OWN DIRECTION LEST MANKIND FOLLOW AUTHORITARIAN MAPS

To the Register: When he articulates the opinion that "today the religious liberal has lost his sense of direction" [February *Register*], the Rev. Samuel A. Wright, Jr., is saying something some of us fear may be far too true. . . .

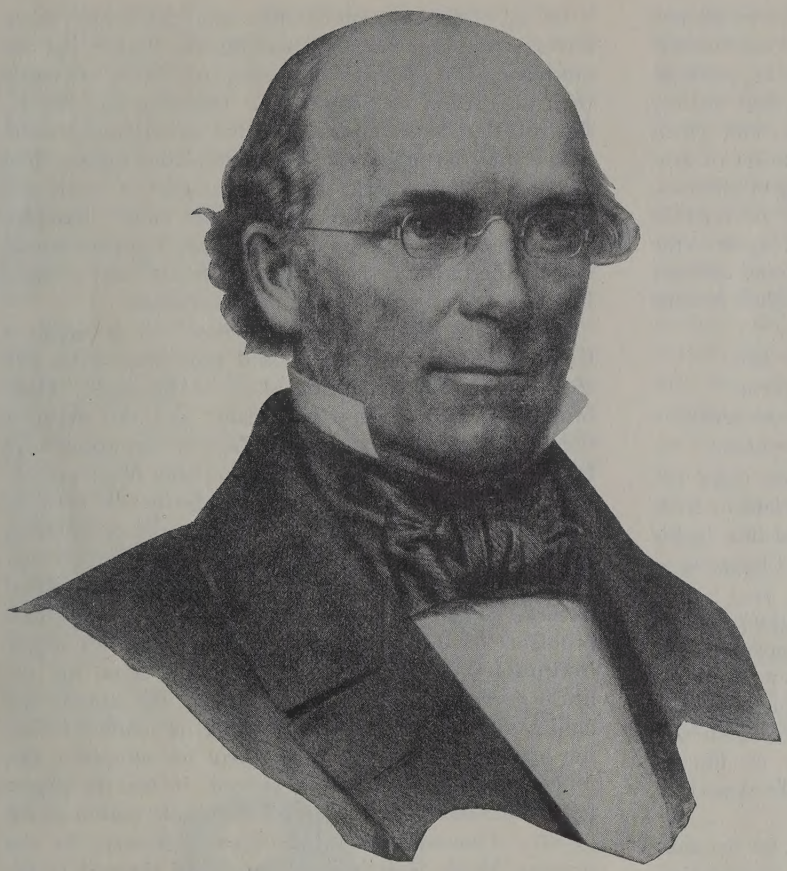
. . . while liberals have lost a sense of direction, authoritarians of all brands are definitely aware of their purposes and goals. . .

I believe the time is too late for religious liberals to indulge in romanticism while "turning the mimeograph machine" (Reverend Kenneth L. Patton, same issue) to produce self-congratulations. The chips are going down relevant to the question of who is to control the direction American culture shall go in the future. . . .

. . . religious liberals have special responsibilities as custodians of rational values. This duty is one that weighs heavily when open season and no bag limits are declared upon such values in times of crisis and transition, such as our time has been. It then becomes easy for religious liberals to let silence give consent. That is what Mr. Wright's conscience and mine did in the instance he uses as pointed example. . . .

It is far from self-evident that our society is moving rapidly in the direction of the generally accepted liberal aspirations. The case of Morton Sobell is just one small

(Continued on page 13)



'The Great American Preacher'

Theodore Parker

by Henry Steele Commager

We celebrate this year the one hundred fiftieth anniversary of the birth of Theodore Parker with the centennial of his death. On this occasion, the Beacon Press has reissued Theodore Parker: Yankee Crusader, *Henry Steele Commager's lively book about that energetic and controversial Unitarian, as one in its new paperback "Series in Liberal Religion." Dr. Commager's introduction to this edition of* Theodore Parker *is reproduced here. Henry Steele Commager, professor and lecturer at universities in America and Europe, and author of several books, is professor of history and American studies at Amherst College in Massachusetts.*

It is just one hundred years, now, since Theodore Parker died in Florence, Italy, his last thoughts with the country he so deeply loved, and with old friends and neighbors. Yet he is still very much alive; what he said, what he did, what he stood for, still have meaning for us. What is there about Parker that makes him not only an historic character — one of those Historic Americans about whom he wrote so vigorously — but also a vital and living character?

The headstone in the Protestant Cemetery in Florence calls him "The Great American Preacher"; and we must never lose sight of the fact that Parker was first and last a preacher, that he thought of himself as a spiritual rather than a secular leader. Where others among the Transcendentalists ostentatiously left the church, Parker

refused to leave it — and as firmly refused to be thrown out. But it was the spiritual rather than the historic church that he continued to serve. He marks, perhaps, the final break with that Calvinism which had already abandoned Trinitarianism for Unitarianism, and which took refuge, in his day, in an odd combination of arid intellectualism and insistence on the validity of miracles. Parker turned Unitarianism upside down: he rejected the miracles but embraced — nay, insisted upon — the spiritual and emotional rather than the rational element in religion. As James Russell Lowell said, when it came to the Unitarian dissenters,

"He went a step further, without cough or hem
He frankly avowed he believed not in them,
And before he could be jumbled up or prevented
From their orthodox kind of dissent he dissented."

His theological dissertations and his sermons mark the final emancipation of New England Unitarianism from orthodoxy; and the church which disavowed him in his lifetime looks upon him today as — with Channing — its true architect and spokesman.

Parker found it possible to combine religious liberalism with piety and devoutness; he found it possible, and indeed natural, to combine Transcendentalism with what we would now call Pragmatism. In few things does the American character reveal itself more characteristically than in the reception of German Idealism (as filtered through Coleridge) and its application to the American scene.

In the Old World, Transcendentalism was, for the most part, highly individualistic and deeply conservative. When it crossed the sea, it suffered a sea change and took on a new character. We know how it should have acted even in the New World — the Vermont school of Transcendentalists showed us that, and James Marsh's contempt for the vagaries of the Bostonians was perfectly logical. But the Vermont version is interesting now only to the historians of philosophy, while the Concord-Boston version *made* history. It was not content to assert the existence of great moral truths that transcend sensational proof — the benevolence of God, the beneficence of nature, the divinity of man. It insisted on translating these truths into programs, in actualizing them, in putting them to work.

If man was divine, then it was wicked that his body should be confined in slavery, his mind clouded by ignorance, his soul corrupted by superstition or by sin. Let there be light! Let us restore all men to that divinity with which God endowed them! Let us bring freedom to the slave, learning to the ignorant, enlightenment to the superstitious, prosperity to the poor, health to the sick; let us give to all mankind those rights and privileges that God and nature intend them to enjoy. As Emerson so well put it: "The power which is at once spring and regulator in all efforts of reform is the conviction that there is an infinite worthiness in man, which will appear at the call of worth, and that all particular reforms are the removing of some impediment."

Of all the Transcendentalists who addressed themselves to the removing of impediments, Parker was the most energetic and the most effective. More efficiently than any other, he married the deductive and the inductive, the transcendental and the sensational, the intuitive and the pragmatic; and more indefatigably than any other, he embraced the whole arsenal of social and moral reforms. "Why so hot, my little man?" Emerson asked of some of the more enthusiastic Transcendentalists, but he called Parker "Our Savonarola" and counted him one of the great men of his generation.

There is a widespread notion now — it is almost a tradition — that preachers should keep aloof from politics and, indeed, from all the affairs of this world. Their business is with the spiritual realm, and this excludes them from the secular. To Parker this notion would have been incomprehensible — and so to many other preachers of his generation. He made no distinction between the realm of practical conduct and the realm of morality, but insisted that morality permeate and control all conduct. In one great sermon after another, in a hundred lectures, he addressed himself to the moral and spiritual problems of the secular world. He passed all major institutions in review — the church, the state, the political party, the military, the economy, the schools, the family. He required that each justify its conduct before the bar of morality. And he spoke for morality. His influence was pervasive and profound: he had the largest parish in Boston, but regarded the whole nation as his parish. Thousands heard him every Sunday in the spacious Music Hall; tens of thousands listened to his lectures; hundreds of thousands read his printed sermons that circulated throughout the North.

He was, in short, a moral agitator. Now, when agitation of almost any kind is looked upon as bad manners, and moral agitation as dangerous, this is a dubious tribute. The moral agitator, as we know, is apt to be an extremist and even a fanatic: he inflames opinion and hardens hearts; he sets man against man and class against class; he makes compromise difficult, and substitutes revolution for evolution.

All true enough of Parker and his associates in the reform movement. They were not unaware of the danger of extremism; at the same time, they were prepared to be absolutists on some matters. They thought slavery a great moral wrong, and insisted on saying so, regardless of the cost. For this refusal to compromise, a later generation finds it hard to forgive them. Yet Lincoln too, for all his moderation and his humility, insisted, in his debates with Douglas, that slavery *was* a moral issue and that that made all the difference. This may have been one problem that would not yield to compromise, but had to be forced to a conclusion. That, in any event, was what Parker thought, and he provides us with one of the most illuminating examples in our history of the role of the agitator.

Parker is not only one of the striking examples of the moralist in American history; he is also perhaps the most

impressive example of the scholar in politics. The responsibility of the American scholar weighed heavily on the conscience of that generation. Did the New World make demands on the scholar unknown in the Old? Was scholarship national, rather than cosmopolitan? Did the scholar have any special responsibilities to democracy; and if so, could he fulfill these without damage to scholarship? The leading scholars of Parker's generation brooded over these and similar questions. Parker himself wrote a memorable essay on *The Position and Duties of the American Scholar.*

But here again, what was remarkable about Parker was not so much the philosophical argument as the course of action. The duties that Parker assigned to the scholar were arduous, and he himself undertook them. His scholarship was prodigious; it was even esoteric; but it was never private. Throughout his life Parker put it to use — to confound the orthodox Unitarians who had fancied themselves as scholars; to counterbalance the inherent anti-intellectualism of Transcendentalism (compare the *Massachusetts Quarterly Review,* which Parker edited, with *The Dial*) ; and to provide ammunition to statesmen, to reformers, even to lawyers and judges (see, for example, the "Defence" that he so hopefully drafted when he thought he might have the good luck to be brought to trial for obstructing the fugitive slave law!). His career challenges not only those who think that the clergy should stay out of the secular world, but also those who think that scholars have no business in practical affairs, and that scholarship is somehow tarnished if put to work.

All this gives meaning to Parker's career. But there is something more, something beyond these particular contributions: there is Parker himself. Who touches any part of his thought, touches a man. That he had failings is readily conceded: harshness, impatience, a certain intellectual arrogance, vanity, a desire for martyrdom. But these failings were venial. It is his virtues, rather, that impress us — a shining sincerity that permeated his every thought and action; courage that was instinctive and unquenchable; a forthrightness that left no room for doubt or mistake; intellectual and moral integrity; the resourcefulness of the countryman ready to turn his hand and his mind to any righteous enterprise; a love of learning that was never satisfied, but generously shared; untiring diligence; industry that would have exhausted a dozen ordinary men and did, in the end, exhaust Parker himself at fifty; absolute selflessness; and with all this, sweetness, gentleness, and love for his fellow men, a nobility of mind, and a greatness of spirit.

FREEDOM FOR WHAT?

Growth or bigotry

by Max D. Gaebler

Max D. Gaebler, minister of the First Unitarian Society of Madison, Wisconsin, presents a program, "Religion for Today," weekly on Madison's radio station WIBA. This article is based on one of Mr. Gaebler's radio talks.

Not long ago I reread the fascinating pamphlet distributed by the Free Congregation — now the Unitarian Fellowship — of Sauk City, Wisconsin, entitled *Eduard Schroeter the Humanist.* Schroeter was from 1853 until 1882 the speaker of the Sauk City congregation. "Speaker" was the term used by such congregations to describe their ministers; and Schroeter was the only speaker the Sauk City congregation has had in its more than a century of continuous existence.

The pamphlet to which I refer is a reprint of two articles which appeared in the *Wisconsin Magazine of History* in 1944 and 1945, written by a former member of the history department of the University of Wisconsin, Mr. J. J. Schlicher. Mr. Schlicher tells an engaging segment of a fascinating, important, and tragic chapter in American religious and intellectual history.

The story links obscure towns on the American frontier with the great events of European history in the nine-

teenth century. For there men like Eduard Schroeter came to live, men of culture and enthusiasm, men who intended to build in a new land the free society for which they had struggled in vain against the ancient tyranny of the kings and the state-supported churches in their homelands.

The religious movement those men launched made a unique and distinctive contribution to the religious life of America. The fact that it was conducted largely in the German language isolated it from many kindred spirits among English-speaking neighbors and limited its appeal to the German immigrants, then so numerous in the Middle West. It is interesting, for example, to find no records of interchange between the Sauk City congregation and the Universalist church which then existed in the neighboring town of Prairie du Sac. Yet, despite the linguistic limitation, the attitudes and ideas of men like Schroeter, persisting in their descendants, still color the life of my state of Wisconsin in subtle but important ways.

The movement tragically contained within itself the seeds of its own destruction. Schroeter very early detected these seeds and saw them for what they were. Unhappily, his influence did not predominate. It is significant that the one congregation which survives with vigor was the very one which Schroeter himself served and inspired.

The freedom which was sought by the Free Congregations established among German settlers a hundred years ago was both political and intellectual. These people were political reformers who had attempted unsuccessfully to introduce genuine democracy into the various German states from which they had come. Many had participated actively in the abortive revolution of 1848. Here in their new homeland they welcomed the institutions of democratic government already in operation. But their liberalism was more than political. It involved a deep respect for the individual and all his powers and possibilities. Too long they had struggled with the enforced conformity of the state churches of the Old World, churches in which the rule seemed to be that the more orthodox one's profession of faith, the more likely was his promotion to an important position. Clergy and bureaucrat worked hand-in-glove to keep down the aspirations of the people, to encourage docile obedience and unquestioning loyalty, to discourage independent and critical thought. In the eyes of the rebels, therefore, the clergy were but hirelings of their political oppressors. And the church appeared as nothing but a front for tyrants.

It is therefore not difficult to understand why the founders of the Free Congregations in America should have been bitterly anti-clerical. While they sought fellowship in religious community, they wanted desperately to avoid anything which might reintroduce the very evils they had fought in Germany. Thus they avoided all the traditional terminology of the church, calling their ministers *speakers* as I have noted already. Some among them went so far as to oppose the payment of any salary to their speakers, for to institute a professional clergy, by whatever name, they insisted, was to open the door to all the abuses of clericalism.

Schroeter saw the danger in this extreme position. It was one thing to oppose the rigidity and authoritarianism of a state church; it was quite another to oppose all religious institutions even when they were organized to nurture and promote one's own religion. He correctly foresaw the difficulties which the Free Congregations would encounter if they deprived themselves of professional leadership.

Yet this was but one issue in an inclusive negativism which characterized the efforts of the German liberals in America. The Free Congregation in Milwaukee was superseded by an even more violently anti-clerical group called the Society of Free Men. Schroeter himself has left us a picture of that group. Those men, he wrote,

> *"liked debating and arguing, and even this best of all if they could themselves hold the floor and unburden their feelings to their heart's content against things, conditions, and people that were not to their liking. . . . These Free Men displayed their 'freedom' in their contempt for learning and art. That one must have learned something himself in order to teach others they set down as a prejudice dating from some past century. This vandalism . . . in the field of the True and the Good was the much-prized radicalism of these 'free men.'"*

As I read these words of Eduard Schroeter, it struck me that he had put his finger directly on the greatest weakness of historic liberalism. The situation he described, of course, was extreme; the Society of Free Men seems to us little more than a pitiful parody of a truly liberal organization. Yet how often it has been true that liberals have been eloquent in their opposition to established evil and entrenched injustice, only to discover that when they at last achieve the freedom they so long and stoutly have demanded, they do not know what to do with it.

The sympathies of all of us, I am sure, were stirred by the valiant struggle of the Cuban revolutionaries led by Fidel Castro against the terrible dictatorship of Batista. Yet how sad it is to see the utter inability of Castro and his colleagues to build responsibly the better life for their people which was their goal. This is but a recent and dramatic instance of the difficulty of developing strong and positive purposes once freedom is won.

Even closer to home has been the word of President Eisenhower, speaking — and speaking, I am sure, authentically — for us all. On his good will tours, the President has been saying over and over that we Americans want peace and friendship with all peoples, just as the Russians do; but beyond this, we want peace and friendship *in freedom*. When he says this, the President obviously is speaking from his heart. And his deep feeling is shared by all in America; this is indeed what we seek.

But what does freedom mean? Freedom from what and for what? Most of us are clear enough about what we want freedom from. The famous four freedoms pretty well express what we think of almost automatically. We mean by freedom a situation in which each individual can think for himself and say what he thinks and join organizations which promote what he believes — and do all this without fear of personal reprisal. We mean by freedom a situation in which each person can make his own way, can work at whatever job he is capable of winning and holding, and can keep the fruits of his labor. Yet we know, too, that freedom means a situation in which no person need feel the terrible pressure of want and disease and fear — circumstances he cannot control. Every person must be protected from these pressures by the combined strength of the community, so far as such protection is possible. Social security, guarding him against want in old age; unemployment compensation, guarding him against want in time of economic recession; minimum wage laws, protecting him against unfair competition and guaranteeing some share in the fruits of production to those who do the producing — all these things are part of freedom as we think of it.

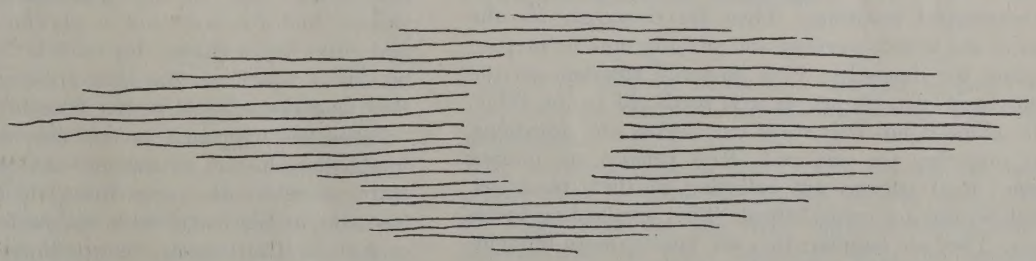
But all of this is freedom *from*. We know that we have such freedom in as yet imperfect measure in America, that many of our fellow citizens still are limited by the prejudices and discriminations practiced by other citizens. Yet our ideal is clear, and most Americans can agree on what it means.

But freedom for what? Once we have defeated the political tyrants and the religious authoritarians, once we have cut the bonds of enforced conformity, once we have guaranteed — so far as it is humanly possible — ourselves and our fellow citizens against the ravages of want and disease and fear, what then? Are we to content ourselves with continuing to inveigh against the old evils? Shall we still, like the Society of Free Men, keep on debating and arguing for their own sake, unburdening our feelings against "things, conditions, and people . . . not to [our] liking"? This is obviously not enough.

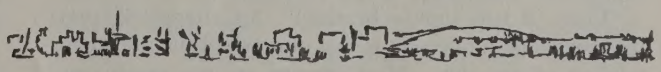
Neither is it enough simply to keep making life more comfortable, providing more and more leisure time for which we then must find harmless uses. It is scarcely worthy of mature persons to live for recreation alone. Something higher, something more commanding, more ennobling than this clearly is needed.

The answer is not difficult; neither is it obscure. From ancient times, men of sensitivity and insight have sought and found their richest satisfaction in the cultivation of their powers of mind and spirit. For thus it has been possible to understand more and more about the world; thus, too, it has been possible to develop more subtle and rewarding relationships among individuals; and by this same means gifted individuals have come to a fresh and deeper appreciation of the total creation of which they are a part. By such pursuits, for example, we have come to know the vastness of the universe about us, a vastness which humbles even our first faltering probings of outer space. By them, too, the relationship between a mature man and woman in marriage as we know it is a far richer, more subtle, and rewarding experience than it was for our primitive forebears. Our artists and philosophers, our prophets and our saints — these are the ones who have pointed the way toward a truly human world, a world not only of ever increasing comfort and convenience, but of ever growing and emerging values.

This is what freedom is for. The true liberal believes in freedom from arbitrary restraint precisely because he is convinced — as Eduard Schroeter was convinced — that man is capable of using his freedom with maturity and wisdom. This way lies our hope for the future of the human venture.



THERE IS STILL TIME



A call to reason

by Arnold F. Westwood

The movie, *On the Beach,* told a story of the end of the world, or more precisely, the end of life on the world and showed what the people did in their final weeks. It was set in Australia where the last of the lethal fallout occurred after the great accidental war of mass and mutual retaliation. All the people knew the end was

coming. There was no way out; and they faced death together with quietness and courage.

In any work of art, each viewer sees different things. I couldn't help being intrigued with this movie's treatment of religion, in its organized form. The occasion was ripe for the saving of souls. The inevitability of death was taken for granted in a way that it never could have been under any other circumstances, but all the organized religion displayed in *On the Beach* was of the street-side revival variety. The trumpets and trombones blared, the drums pounded, and the city square was filled with people to hear the preacher pray for their souls. The world really was coming to an end. Now was the time to be saved. It was not too late to get into heaven.

We saw the city square three times. The first time, it was filled to overflowing. The second time, it was filled much more sparsely; for the radiation sickness had come by then, and most of the Australians were dead or too ill to attend. The third time we saw the square was at the very end of the film. We were allowed to see it as if through the eyes of God, for no one there was alive. The Americans were returning underwater by submarine to die at home. The wind whipped through the city square blowing the papers and handbills about; and the great banner which had called the people to the revival meetings was still up, pressed out taut by the wind, with the words calling for repentance and salvation still clearly visible: THERE IS STILL TIME — BROTHER.

What staggers me is the overwhelming possibility of that end; there could be an accident right now, this very moment, that would destroy the world.

"There is still time — brother." But what do we do with the time? In the movie, it would appear that religious men will only shout all the louder, "Come and be saved!" To an extent, this is just what is happening. The growth of such movements as the Jehovah's Witnesses and Seventh Day Adventists is based on their eschatological teachings. They are preparing for the end of the world, working and praying now to prepare a place for themselves in a heavenly kingdom on the right hand of God, just as it is predicted in the Bible. The point is not that these movements are ridiculous, but that they are very real. Real persons are joining them. Real persons are believing in their teachings. Real persons are being helped. They are leading better lives. They are happier; they are kinder, more thoughtful, better neighbors, more law-abiding.

"There is still time — brother!" An alternative that the movie doesn't present is that of much of the prevalent religion of our time. Most persons are not much concerned, not enough actually to believe they should prepare for eternal life at the end of the world. They do not read the Bible — not Revelations, anyhow. But they have faith. Indeed, their faith is the greatest of all. They believe that God will take care of them. They do not entertain the idea of the end of the world seriously because they do not believe it can happen. God won't let it happen. If their belief in God isn't too solid, Ike won't let it happen, or Khrushchev won't, or the U.N. won't, or Adlai won't. "Anyhow, it won't happen, and all this business of having movies that upset me and committees for a sane nuclear policy telling me what I should do are not going to interfere with my way of life." Such a faith, sophisticatedly presented, is the religion of the upper and middle classes of America.

In the return to religion which infects American life, we find answers to the H-bombs. The lower classes have fundamentalism to help them; they are too simple to believe that the end of the world is not coming, so let them join one of the shouting sects. The more sophisticated upper classes, preoccupied with their growing incomes, growing investments, and growing debts, let them believe that Father is going to look out for them.

I insist that there always has been another way to look at man in the world. It is, of course, the religion of human responsibility. Such a religion inspired the founding of this country. Jefferson and Paine and Franklin and the Adamses were all Deists. They believed that God never interfered in human history. They saw God as the creator, the one who got the world going, wound it up like a watch, and left it running. If history was to be changed, man had to change it through the perfecting of human institutions. Out of this theology our Constitution was born. We can translate it into the language of the street as "bootstrap religion."

In *On the Beach* I couldn't find this religion at all. Perhaps it wasn't presented because this religion, even if held to by a few, can be the source of the world's salvation. And if it is around in any considerable quantity and given half a chance, my faith is that the world will be saved. I believe that men are rational creatures if they hear the voice of reason once in a while.

What has happened in our time is very important in the long history of human development. With the ability to release the power inside the atom, man finally has won in his battle with nature for the control of evolution. Until lately, nature limited man. But on every hand now, we see the evidence of man's having gained control. He now must control population; nature will have few more plagues or famines. Man, with the bomb, can or will control life and death for all living things. We know this, even though we may not wish to accept it. Man is responsible for evolution now. The die has been cast. The truth is out. Nothing can stop the onward march of knowledge. In this moment of history, it is far more realistic to prepare oneself for eternal life via a fundamentalist sect than to trust

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Arnold F. Westwood is a member of the Program Committee and the College Centers Committee of the American Unitarian Association. Mr. Westwood is minister of the First Unitarian Church of Fairfield County in Westport, Connecticut.

naïvely in one of the many father images available — from God himself to one of the local ministers or the psychiatrist.

My faith is that there are enough men alive who are now or who can be persuaded to be responsible citizens for One World. These men and women are all about us. They need help. We must do more to support them than just say "hurray" for Norman Cousins and renew our subscriptions to the *Saturday Review*. Each of us, who feels himself to be responsible for the evolution of mankind beyond having brought his little darlings into the world, has to find a way to act for the cessation of our crazy race of armaments.

Right now is a crucial time in human history. There is no doubt that President Eisenhower acts responsibly; so do the disarmament negotiators. The United Nations is the most concentrated amalgamation of responsible men and women in the world. Its staff and delegates know by what a slender thread the peace of the world is held together, and they are working their hearts out for the sake of all.

It would appear that American public opinion holds a good deal of the balance of power. In the movie, great courage in the face of annihilation was displayed by all, but the script writers gave no indication that anyone had cared very much before. The problem of our senators in Congress who pass on treaties, and the President and the State Department that negotiate them, is in knowing how we, the American public, feel — if we care. This is an old story, I know. It ends up with having to write our senators and the President. Isn't there something else we can do?

I got my hair cut Friday afternoon. I had the courage to tell my barber I had seen *On the Beach*. He proclaimed gently, for he is a gentle man, that we should be spending our money on helping people instead of on weapons to destroy them. I agreed. As I left, his associate was reading his Bible. Since I was a minister, I took the prerogative of looking over his shoulder to see what he was reading. He was at the beginning of Revelations.

One begins to be a responsible citizen in the evolution of mankind first by having an opinion and then by making it heard. This *does* mean writing to Washington. If he wishes to do more, one may join a group and attend meetings. This has been going on for some time, and so far no one has devised a better way. It worked for the founding of this republic. There even is an Association for the United Nations to keep what ought to be inevitable enthusiasm alive in our hearts; so there is no limit to what one can join.

Don't leave it all to the others. Do something. And thank your lucky stars that "There is still time — brother!"

SACRIFICE TO THE DEVILS

Capital punishment

by Peter S. Raible

Peter S. Raible is minister of the Unitarian Church of Lincoln, Nebraska.

Eighteen miles from our church in Lincoln, stands the little town of Bennet, Nebraska, population 396. Three victims of the 1958 killing spree of Charles Starkweather came from that community; and his conviction resulted from a Bennet killing. A month before his death, over one hundred citizens of that hamlet gathered to demand that no mercy be shown Charles Starkweather, that his electrocution be carried out. Those good, hurt, bereft people clamored for the death of yet another human being; they would not be assuaged until Starkweather was dead. To what purpose and to what end?

Why, obviously to serve as an example to others. The state of Nebraska had to demonstrate to all that we did not brook easily the taking of life. We would deter others by the example of this case. This execution should stop future murders. But did we really believe that? If we did, we believed in the face of and contrary to every scrap of evidence which ever had been accumulated.

Do we know that the states which execute the most people tend to have the highest murder rates? Do we know that the six states without capital punishment have far fewer homicides than the national average? Do we know that, while Indiana and Michigan lie side by side, they have virtually the same percentage of murders according to population, though Michigan generally has a little lower rate? Yet, Indiana has capital punishment, and Michigan does not. In fact, some argue that the state's willingness to take a life encourages others to feel they, too, can do so. Whether that is true or not, the peculiar, unfathomable fact is that as the punishment for crime becomes less severe, crime rates go down. The statistics, the reports, the evidences are

available; they overwhelmingly indorse the conclusion that the example of punishment does not deter murder.

But reject this knowledge, if we will. Let us put the deterrent principle to the acid test and bring back public executions. Let us have thousands of persons witness the inexorable exacting of justice, so that our citizenry may ponder the horrible fate of those who transgress on human life. Better yet, bring back the whip, the rack, and the many fiendish instruments of torture of the past, and let them be utilized in public on every condemned murderer before he is put to death. Do we say this would be cruel and inhuman? Quite right, but then we do not have the courage of our convictions if we believe example is a deterrent to murder.

If not as example to others, what is the reason for capital punishment? Naturally, to express the moral condemnation of murder by our society. Do we truly believe this, either? If we execute to express our horror at murder, then why not, as Gilbert and Sullivan say, "let the punishment fit the crime" *in every case.* In 1952, of those charged with intentional homicide, only one out of a hundred was put to death.

Some protest that capital punishment should be reserved for those particularly debased, brutal crimes that shock the sensibilities of all decent men and women. I shall pass over the potential difficulty of attempting to gain a common definition of what is a particularly horrendous crime. Can we find a correlation with bestiality or wicked premeditation? We cannot! We find that in 99 per cent of the cases capital punishment is practiced upon the poor, the berefts, the ne'er-do-wells of society. The death chamber claims only the Negro, the immigrant, the bum, the outcast, and the downtrodden, who mistakenly perpetrate murder. If a man cannot afford a good legal defense, if a man happens to be more unsavory, less intelligent, and less able to cope with his personal problems than most, or if a man belongs to a group on which general society looks down, he is a good bet for execution if he commits a murder. In no place in our society do we discriminate more forcefully against the outcast than in earmarking men for death at the hands of the state.

The other one per cent of the people who are put to death, who do not fall in this outcast category, are those who commit a murder which attracts wide publicity. Such crimes are those which are particularly banal, bestial, or bizarre, as in the case of Charles Starkweather, whose killings were particularly wanton and needless, at least in the facts released to the public. In the legal sense, he obviously knew his acts were against the law. But here was an individual with no criminal record, no prior brush with the police, who suddenly began slaughtering people in wild abandon. What snapped within Charles Starkweather, I leave to the psychiatrists and criminologists, but I hardly could call his spree the work of a cool, calculating, rational mind. Later he co-operated with the prosecution and hampered his own defense counsel. Whatever we choose to term his actions, they would have to be classed as abnormal. Moral retribution, then, is wrought in our society only upon the less privileged and those who commit noteworthy and newsworthy crimes — crimes which generally are the work of diseased minds.

Suppose hypothetically that the life of Charles Starkweather had been spared? Suppose further that a few years hence, positive guarantees could be given that he never would harm another person. Would we favor his release back into society? Would we choose to rehabilitate this youth rather than to punish him? I fear that the vehement answer from almost everyone would be a resounding, "No!" Somehow we are forged fast to the idea of punishment as the basic attitude toward the criminal.

We now have had several centuries of experience with prisons as a corrective to crime. One thing we know — the prison is a mockery and a failure if our idea is to reform men and to prevent future crimes. As punishment, we can make our penitentaries fit almost any level of severity or kindness, but as an agency of reform the prison is a washout.

We know we can do better, for we have an example in Sweden of what enlightened penology can do. In the book, *The Offenders,* by Giles Playfair and Derrick Singleton, is a case history of a Swedish murderer, who perpetrated a debased slaughter of a woman and then cut up the corpse. First the man was investigated thoroughly, as to his background, his personality, and his motivation. After a full report on him by trained personnel, he was tried, convicted, and sentenced to a minimum of ten years incarceration. He was placed in a maximum security prison and then gradually allowed to progress to freer institutions. Throughout Swedish prisons, men are treated with dignity; they are allowed to earn a fair wage; they are eligible for furlough away from the prison from time to time. In the case I am discussing, the prisoner was allowed to meet and later marry a girl on furloughs. Eventually as a rehabilitated person he will be released. Over many decades there is no case in Sweden of a paroled murderer repeating his crime. If we wish reformation rather than punishment, other nations have begun to point the way.

In the concluding paragraph of a report on capital punishment by a Royal Commission in Great Britain was the statement that in the last resort, the issue of whether or not to abolish the death sentence would be decided by emotion rather than by reason. This is quite true; for the real reason for capital punishment exists within ourselves! This is hard to acknowledge, but there must be some reason why the death sentence is defended with vehemence after all the claims on its behalf have been demonstrated to be false. We prefer to cling to spurious arguments rather than to face the truth within ourselves.

Capital punishment is eloquently useless; its only real defense is our irresistible urge to throttle the dark, lurking spirit which lies entrapped within our own beings. Thirty-five years ago in a public debate, the famed lawyer for the defense, Clarence Darrow, said, "There is no emotion in any human being that is not in every human being. The degree is different, that is all." We are different from Charles Starkweather only in degree. We should know what it means to be hampered, frustrated at every turn, and hemmed in by events in life which we do not seem to have the power to handle. We know what it means to suffer, to be overcome by a force stronger than ourselves, to be discouraged, and to be beaten. And at such times, we can dream and think grandiose thoughts, too. We are tempted by urges to smash and destroy. We sometimes think how enticing and releasing it might be to obliterate the external source of our problems; we have mused upon the hallucination of making the world conform to our will and our whim. To ourselves we can admit such hidden, ever-fettered schemes. For Charles Starkweather there came a time when the thought turned to action. We hold down; we suppress; we sublimate our hostile, raging inner selves; or turn these drives upon objects which do not bring us into the hands of the law. By wiping out and obliterating Charles Starkweather, we hoped to still the hammers of frustration, rage, and destruction that beat upon our inner spirits. We offered up the life of a youth as a sacrifice to placate the raging devils within ourselves. We sank the state of Nebraska to the depths of Charles Starkweather coldly, calculatingly, carefully, as prescribed by law. We repaid horror with horror. And to what end? At the time of Starkweather's capture, I declared in a sermon that only if from the horror and tragedy of this event should come a higher sense of civic responsibility and a deeper personal concern to overcome our individual apathy, our pleasant lack of involvement, and our dull knowledge of failure could we say that those murders in our county had not been entirely in vain. A year later, when Starkweather's execution was scheduled, I did not find this spirit abounding. Instead, our citizens seemed to say, "Let us destroy this 'mad dog' that we finally can forget the horror of a year ago."

Did death in the electric chair bring back or aid eleven persons already dead? Did death in the electric chair truly help, aid, or assuage the grief of friends and relatives of those who died? Did death in the electric chair in some way result in making Lancaster County a better place in which to live? Did death in the electric chair really still the rebellious raging thoughts within us? I did not feel so. I saw only added grief for his parents; I saw only a county intent upon destroying and forgetting; I saw only people with a blood lust for life. I protest! This execution was nonsensical; it was a vituperative act built on negation and needlessness. It shames me, and it disgraces all who believe in human dignity and the sacred soul of man. I echo as my words those of Clarence Darrow in asking the court to spare the lives of Nathan Leopold and Richard Loeb:

> *"I am pleading for the future; I am pleading for a time when hatred and cruelty will not control the hearts of men, when we can learn by reason and judgment and understanding and faith that all life is worth saving, and that mercy is the highest attribute of man."*

Editorials

Opinions expressed are those of individual editorial writers

A time for changes

This year, Unitarians commemorate the sesquicentennial of the birth and the centennial of the death of Theodore Parker, whose imprint upon modern Unitarianism was matched, perhaps, only by that of his contemporary, William Ellery Channing.

Coincidentally, the observances fall in the midst of one of the greatest decisions likely to be faced by Unitarians of another century: whether to consolidate their continental association with the Universalist Church of America.

Unitarianism has come a long way since Theodore Parker and the nineteenth century; this month's cover photo recalls some of the old aura. We seem now to be on the threshold of another long step, hopefully forward.

Whether Unitarians and Universalists decide to consolidate or go their separate ways (the decision will have been made before most readers receive the *Register*), it is clear that Unitarianism never again can be exactly as it used to be. Consolidated, it must bend to accommodate the views of Universalists in its continental affairs. Separated, it must reappraise its role in the furtherance of liberal religion. In either event, it must regard itself almost as a new denomination.

The "25 Beacon Street" of a new denomination cannot be operated as though it were a private club. Nor can it be operated as though it were an unusually large parish. It must take account of the growing involvement of many thousands of Unitarians, old and new, in denominational affairs; it must prepare to maintain both its service to and the good will of the thousands with whom it no longer can deal on so personal a basis.

"Headquarters" must, in not too long a time, discover a better gauge of economy. It cannot meet expanding needs with a penny-wise, pound-foolish operation, yet no more can it afford waste.

The time for many changes is at hand. Perhaps it is good that there are major decisions to force us to recognize it.

Is the 'religious issue' settled?

The recent Democratic primary election in West Virginia resulted in the defeat of a Protestant candidate for president by a Catholic candidate in a state which is about 94 per cent Protestant. The winner, and the press, promptly declared that the result put an end to "the religious issue."

It did, indeed, reassure skeptics who feared that sheer bigotry might make impossible the election of a Roman Catholic to the presidency. But was that all there was to "the religious issue"?

Not necessarily. To assume so would be to concede that any and all opposition to the candidacy of a Roman Catholic, generally or specifically, is bigoted — which would be to say that no Roman Catholic candidate should be opposed.

Generally, it seems fair to inquire whether the Roman Catholic Church requires of its members a commitment that might constrain them on political matters with which a president might have to deal. Historically, it has done so, and the roster of excommunicated heads of state whose political acts breached that commitment bears testimony.

Specifically, it seems fair to inquire whether the candidate himself regards the extent and intensity of his commitment to the church as superseding political duty. Only he can say, and only integrity in his personal record can authenticate what he says.

Thus the character of the man must be measured against the character of his church, and vice versa, for an adequate guide to a voter as to how to cast *his* vote. The judgment must be the individual voter's, but let no voter suppose there is no "religious issue" to be judged.

Years of patient effort undone

The flying of United States planes over the Soviet Union for espionage purposes, exposed by the now infamous U-2 spy plane case and admitted by our government, was no mere strategic or tactical "goof."

Despite the United States' effort to "brazen it out" and the rationalizations of the press, our government was caught red-handed in an act which it would have regarded as aggression had the circumstances been reversed.

The all-too-obvious result is that years of patient effort to convince the world that the United States deals straightforwardly and ethically with other nations has been undone. It well may require years to convince the world, including our own people, that this was just a slip.

We cannot afford those years. Because we can't, the U-2 incident well may have revealed a betrayal, blind and unintentional though it may have been, of the image Soviet Russia was beginning to have of us, of the integrity of the American people, and of the hopes of much of the world.

VICTOR BOVEE

item by which to document this conviction. Those of us who recall human bodies stacked like cordwood at the doors of the extermination furnaces in the 20th century concentration camps, to say nothing of what seems to be a race among nations to see who can put the most poison in the air, water, and food of future generations, cannot take much for granted any more. . . .

The il-liberals know their goals and the direction they must travel to reach them! They want a universal culture determined by a monolithic authoritarianism grounded at the level of the 13th century. . . . they have their road-maps and fixed points by which to steer.

True liberals must learn to find within their own humanity a point of direction and departure or, God forbid!, rely upon these authoritarian maps that lead into the dead-end society. — PHILIP BURTON, *Watertown, Mass.*

LEGAL MERCY DEATHS MAY BE NEARER THAN MANY BELIEVE

To the Register: Do we Unitarians accept and promote the theory of mercy death for its humane release from hopeless, intolerable suffering? It would seem that modern thinking could now cope with this age-old problem.

Our reverence for life, which is basic in our philosophy, should grant us release from the torture of a lingering final illness when medical science knows that the body is ravaged beyond repair. The National Society of Euthanasia has so fully safeguarded this "right to die" that its possible abuse has been reduced to a low minimum.

Euthanasia is not providing escape from personal responsibilities. Its practice would always condemn self-destruction of persons in health as evil, as a refuge of the weak and cowardly. The good life must accept its obligation to live out a full span of useful years. Every normal person craves a quick release when he knows the end is near. Science can mercifully spare him the agony and humiliation of final dissolution.

The roster of American and English Societies of Euthanasia records the names of many leading thinkers — doctors, ministers, scientists — who have a profound and unquestionable reverence for life. Mercy death is making an ever widening appeal. We may be nearer than we think to an acceptance of its legalization. — LULA B. HOSS, *Indianapolis, Ind.*

ATOMIZATION BY IMPLOSION SEEMS A LOGICAL STEP AFTER CREMATION

To the Register: . . . [I] predict . . . the equipment and operative techniques for the small, controlled nuclear discharge necessary to demolish . . . a human body could be invented and made commercially with no more difficulty or cost than the machinery evolved for cremation or for conventional burials and entombments. Cremation . . . is . . . on the increase as a more aesthetically acceptable alternative. Atomization by implosion merely pursues the idea to a logical conclusion. — THOMAS D. ELIOT, *Fontana, Wis.*

ARE THERE REALLY SEVERAL MILLION PEOPLE IN WORLD USING ESPERANTO?

To the Register: The Rev. Donald L Munro in reviewing a handbook on Unitarianism, *Unitarisma-Realigita Homaranismo,* begins his review by asserting that "among the several million people widely dispersed throughout the world who use Esperanto, the international language for intercommunication, there are undoubtedly many non-English-speaking people who are liberal religious thinkers." He ends by suggesting that Unitarians follow the example of some other church bodies and start a world organization.

I challenge Mr. Munro to document his statement, to give us a breakdown on his figures. I do not believe for one moment that there are several million people using Esperanto in the world today.

And if it will relieve Mr. Munro of any of the embarrassment incident to drastically revising his figures, I will confess that for a brief time I almost thought that myself. The reason for my lapse of critical thought is that the Esperantists are fanatical propagandists, and some years ago they addressed a petition to UNESCO asking that it indorse Esperanto or suggest to its member-nations that they adopt it as an official language for intercommunication. They announced to the public that their petition bore over sixteen million signatures. What they did *not* announce was that if a representative of a labor organization of a million members signed the petition, that counted as a million signatures. — LLEWELLYN JONES, *Cambridge, Mass.*

HAGGLING OVER RESOLUTIONS IS SEEN AS STEP TOWARD AN EDUCATED PUBLIC

To the Register: May I add my bit, as an Alliance woman, on the subject of resolutions, about which you have been having discussion in your Open Forum?

The letters have touched me in a vital spot, for it was my contact with resolutions on an Education Committee that aroused my active interest, both in Alliance work and public affairs, an interest which has grown with the years, greatly to the enrichment of my life.

To be sure, we in the Alliance, even more than masculine members of the AUA, couldn't "speak with an authoritative voice," and there was much foolish haggling over the wording of resolutions, but they did start many of us thinking as never before, realizing our ignorance, questioning our stands; and isn't this the beginning of an effective educated public? . . .

. . . I feel that the responsibility of making our views public gave an incentive to earnest study, and the time set helped us to carry through.

Personally, I am eternally grateful for my contact with resolutions. — MRS. AGNES H. ALLEN, *Rumney, N.H.*

(Continued on page 14)

Open Forum *(Continued)*

READERS DIFFER ON CREEDAL STATEMENTS; SOME SUGGEST AND OTHERS REJECT THEM

To the Register: Many Unitarians seem to feel that we should have a better statement of affirmations. . . . I suggest that the following be added:

"We believe that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Those famous words, of course, were written by "St. Thomas" during "the times that tried men's souls". . . .

Reference is also made to the inspirational article by Dr. [Dana McLean] Greeley in the *Register* in which he says:

"Unitarianism means the dignity of man as against tyranny and totalitarianism in all their forms; and it is coterminous with the principles of freedom and reason in religion and in the whole of life."

Perhaps I should add a quotation from "St. Oliver" (whose surname was Cromwell), for we certainly are indebted to him, as much as to any one man, for the civil and religious liberty by which we live today:

"The people are under God, the Original of all just power, and the exponents of the law of God." — C. P. STEVENS, *Escalon, Calif.*

To the Register: I am glad Unitarians have no creed or statement of belief:

First, because it is difficult to distinguish between "convictions" and prejudices. The only difference being one of *aha!* or *ugh!*

Second, because creeds and statements of belief are mere empty words without definite meaning, yet they bind the mind to specific terms and tags which hamper our thinking.

Third, because to say "I believe in God but I keep my right to define it" is sheer nonsense, and I would rather not use the word of *God* at all, or at least use it with caution.

Since God is a word in the same way that all abstractions are words, let us not bind ourselves to a creed or statement of belief which may tend to personalize these words and abstractions. . . . — MARIO J. GONZALEZ, *Havana, Cuba.*

To the Register: To formulate a creed is dangerous unless the creed is recognized as being relative to contemporary thinking. Yet it appears that many Unitarians would like some expression of their way of life in the form of a "creed." Perhaps the following would appeal to many of us:

"I believe in one communion whereby I unite myself with liberal individuals and congregations everywhere, to strengthen men in a free but disciplined search for truths, as this is the foundation of our fellowship; to strive for a universal community founded on kindness, justice, and peace; and to cherish and propagate truths taught by worthy teachers in every age and tradition. . . . — GRAHAM A. SCOTT, *Toronto, Canada.*

To the Register: Lawrence L. Hall, North Kingstown, R. I., calls [March *Register*] for a minimal statement of belief in two parts: (1) belief in God, and (2) individual freedom to define that God. Such a statement would effectively prevent individual advance. It is the seeking of truth wherein Unitarian advance makes its progress, not the admission of "knowing" the truth and joining with like-minded persons.

History has deposed most of the Gods man has invented. The current crop provides little nutritious definition. It may well be that we mavericks with our religion of the future mark the end, as Carl Jung writes in his *Answer to Job,* of God's struggle to become man. — PAUL MAC MILLAN, *Stoneham, Mass.*

WHY GROW EXCITED ABOUT THE 'BEATNIKS'? WHEN PUBLICITY ENDS, THEY'LL DISAPPEAR

To the Register: Why do our more excitable commentators and perennial "viewers with alarm" become hot and bothered by behavior patterns and eccentric poses that are actually of little concern, such as Peter Samsom's "Beat, Angry and Zen" in the January *Register*?

A census of all the "beatniks" (if they can be dug out of their burrows) in San Francisco, New York, and way stations would be roughly equivalent in numbers to the crowd in any major league baseball park on a warm summer day; possibly the same count would approximate the "angry" ones in Great Britain; and no doubt the followers of "Zen" total in about the same ratio, either here or in Buddha's pasture.

Dr. Samsom writes: "It is because of the realities that we should be alert when among us arise those to whom the culture, religion, and morality most widely accepted are empty and without value, etc."; and further, "But it would be a mistake for us to dismiss these critics of our society". Well, well, and well! So a mere handful of malcontents who are allergic to work (square), and make a cult of loafing [and] addiction to dope, sex, and alcohol, . . . declaim they do not like what they see and hear, [so] we had better alter our silly actions and methods and moralities before everything goes to pot.

Usually when something crawls out of the woodwork, we step on it or call the exterminator. No such drastic action is advisable or necessary on the "beatnik" pests. They too, with their antic attitudes, will pass. Fifty years ago we had to "suffer" with the Bohemians of Greenwich Village, and repeat performances erupt at regular intervals down through the years. In the meantime, the milk, bread and honey will be delivered, the buses will run per schedule, and magazines and newspapers will be printed so that we can read about the darlings and their agonizing existence. When the publicity dies a natural death, the phenomenon disappears. — PAUL KITTINGER, *Canton, Ohio.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

CAN WE LEARN FROM THE PAST?

THE STRUCTURE OF NATIONS AND EMPIRES. By Reinhold Niebuhr. New York: Charles Scribner's Sons. $5.

This is Reinhold Niebuhr's nineteenth book; in reading it one gains the impression that the writer took upon himself a task far too prodigious for the one year which he could give to it. This is a study of traditional and modern communities with an attempt to examine recurring patterns and problems common to all. It is a study of those forces which lend cohesion to communities, traditional and modern, and the extent to which similarities and differences exist in those communities. What are the sources of force and prestige which may reduce the depth and the breadth of the chasm between communities? What are the similarities and the differences in the analogies of Marxist and liberal democratic societies? What are the historically contingent and the permanent forces in community?

He rejects the efforts to locate patterns of recurrence or development in the manner of Spengler, Toynbee, Hegel, Spencer, or Comte as lacking in empiricism and as doing violence "to the infinite variety in the strange configuration of history." This study, it should be added, was made with an eye to the complex and unique problems of our nuclear age. What lessons can we learn from history which might assist us in the resolution of our problems?

As in his previous writings, Niebuhr regards the view of communism as anti-religious as shallow and dangerous. He insists that communism is profoundly religious, but that its defect is worship of a false god. After an analysis of universalisms and imperialisms, ancient and modern, Niebuhr comes to the conclusion that:

> *"The absolute distinction between the believer and the unbeliever with the resulting fanaticism and the relation between political and religious dynamism, suggests the similarity between Islamic and modern communist imperialism. Communism is a religion within the framework of a modern secular culture in which the 'logic of history' takes the place of Allah as the absolute source of meaning, and the writings of Marx and Lenin become the sacred texts, analagous to the Koran."*

Having drawn the parallel between Communist and Islamic imperialism, Niebuhr then sees Soviet imperialism as based upon implausible utopian illusions. It is a secularized utopianism and differs from a religiously inspired one only in that the former declared unequivocally the proletariat as the righteous class while the latter could never be quite that certain.

In his chapter, "The Cold War and the Nuclear Dilemma," Niebuhr acknowledges the critical nature of the nuclear stalemate and rejects capitulation, limited wars, Linus Pauling's proposal for a "World Peace Research Organization," and suggests that we shall need to learn how to live with "a despotic system which we abhor." Here it is hoped that we might become less self-righteous and that each side will "allow historical developments to modify the animosities and to change the power realities within each system. . . ."

Niebuhr is not at all uncritical of American and Western policies and pretensions and is at times fairly pessimistic over our ability to draw upon vital and creative sources. He is a challenging and penetrating writer, but one becomes a bit uneasy when he formulates abstractions, particularly the universalistic and imperialistic, linking the Islamic and Communist faiths. Other insights are far more convincing than this one.

ERWIN A. GAEDE
Unitarian Society of Westwood, Los Angeles, Calif.

YESTERDAY'S DIPLOMACY IS 'LAST YEAR'S NEWS'

INTERNATIONAL POLITICS IN THE ATOMIC AGE. By John H. Herz. New York: Columbia University Press. $6.

Balance of power is an archaic concept irrelevant to the preservation of peace when a single nation can destroy the world totally. Sovereignty, once realistically based on the impenetrability of a nation-state, is undermined by both the Air Age and the ICBM's with nuclear pay-loads. The basis and the theory of sovereign powers, Professor Herz contends, must be rethought. It is such concepts which have formed the basis of international relations in the past, but Mr. Herz, in his brilliant analysis of contemporary world politics, demonstrates that the atom has unleashed a new dimension of a more than quantitative difference.

A person wanting a clearer understanding of the ways of past diplomacy and the facts and theory upon which it has rested owes it to himself to read the first part of this book. After settling the groundwork, the author demonstrates the impact of the atomic age upon the classical concepts of diplomacy, showing with force and clarity the contradictions which plague our current attempts to achieve a balance beyond a temporary "balance of terror."

Mr. Herz, professor of government at City College, New York, is refreshing and stimulating. In light of what in fact exists, he attempts to seek out what realistically seems the best possible course for human survival and a minimum of security for nations. His suggestions are as reasonable as they are modest. He believes that a holding operation is possible and can in time reduce tensions if:

1. clear delimitations of spheres of control are established between Russia and the U.S.A.;
2. objective and measurable standards of what in fact constitutes aggression are agreed upon; and

3. a commitment can be obtained from both powers never to use nuclear weapons first, whether in peace or in war.

Professor Herz does not think even this modest beginning will be easy or even accomplishable, but he does convince me that unless we move toward realistic solutions the race of man is doomed, within the next few decades, to extinction.

The book's final chapter concerns itself with the universal approach as an alternative to atomic destruction. Again this is done in a modest, realistic vein, and I could not but remember Theodore Parker who a hundred years ago said that far worse than being a traitor to one's country was to be a traitor to mankind. Today this ideal seems the only practical behavior for a rational American. I have not, since reading Harlow Shapley's *Of Stars and Men*, read a better book, nor one better designed for keeping all of us from flying past those self-same stars in little, tiny pieces.

BRANDOCH L. LOVELY
First Unitarian Church, Austin, Tex.

MAN ACCEPTS HIS CAPACITY

MAN'S GREAT FUTURE. Edited by Erwin D. Canham. New York: Longmans, Green & Co., Inc. $4.

In this compilation of research articles edited by Erwin Canham, and written by the *Christian Science Monitor's* world wide staff, condensed from the *Monitor's* fiftieth anniversary edition, we are given an examination of the "news behind the news," in the finest tradition of a free newspaper, seldom exemplified in the commercial press, and which perhaps today can be afforded us only by grace of a subsidized newspaper.

The news of which this book talks is that man is beginning to answer the challenges to his future, and that he has the capacity to do so effectively. The new freedom of space opening out about us, the awakening of submerged peoples to their enormous potentialities, the onward march of man's control over his material environment, the compelling urgency of brotherhood and answering efforts toward dignity bursting out of dark places, and the increased recognition of paths toward enforceable agreements to reduce the dangers of war — such are our challenges and the responses they are calling forth.

The writing is vivid and often arresting, with a minimum of journalese, except for its frequently irritating fragmentation into jerky sentence-paragraphs. The familiar Christian Science assumptions are present throughout, of course, but as a soft background melody rather than as a dominant theme.

PETER H. SAMSOM
West Shore Unitarian Church, Cleveland, Ohio

LICHTENBERG WAS NOT A FRANKLIN

THE LICHTENBERG READER. Selections from Georg Christoph Lichtenberg. Translated and edited by Franz Mautner and Henry Hatfield. Boston: Beacon Press. $3.95.

Professor Georg Christoph Lichtenberg, teacher of experimental physics at Göttingen University during the last third of the eighteenth century, was a man of many parts and interests: something of a German Ben Franklin. Like Franklin, he was a prolific writer. This volume contains several hundred aphorisms on a wide diversity of topics, four essays from his *Pocket Almanac*, and over twenty of his letters.

Lichtenberg was one of the more active thinkers of the Age of the Enlightenment in Germany. He turned his often barbed and joking pen to virtually any topic, especially those dealing with the foibles of human nature. His subjects ranged from the misfortune of being born on February 29, to the peculiar quality of unsullied white paper, to the invention of Heaven, to the nature of man, to the lack of a public seaside resort in Germany.

Unfortunately, Lichtenberg was neither the penetrating nor the creative thinker other figures of his age, particularly in France, England, and America, were. One of his aphorisms reads: "First the book must be threshed out." One wishes Lichtenberg had profited from his own precept.

All in all, then, the reader will be of use to those who want to know more about the period, particularly about the brilliant but less worthy thinkers of the age.

RUDOLPH W. NEMSER
Fairfax Unitarian Church, Va.

PUZZLE UNSOLVED, QUESTION UNANSWERED

THE RIDDLE OF ROMAN CATHOLICISM. By Jaroslav Pelikan. Nashville, Tennessee: Abingdon Press. $4.

The author begins his book with an intriguing first paragraph. He purports to state "The Problem Of Romanism." He says:

> *"Can a Roman Catholic be a loyal President of the United States? Why must the Roman church maintain a competitive school system in this country, with over four million pupils in the elementary grades alone? Is it true that Roman Catholics worship saints and have made a goddess of the Virgin Mary? Do they seriously believe that those little statues on their dashboards will help prevent automobile accidents? How can the church defend its absolute stand against birth control and divorce? What actually goes on behind the high walls and before the high altar?"*

Alas, there are no answers given to those questions. The riddles with which the book begins are still riddles

when the book ends. This is so even though Jaroslav Pelikan tries to prepare his readers, in the introduction, by stating the "puzzle," by describing his audience, which apparently is to be both Protestant and Roman Catholic, and by suggesting a "perspective" which seems to be the thesis that Protestants can learn much from Roman Catholics and Roman Catholics have much to learn from Protestants. The conclusion of the book, however, is that neither can learn from the other.

The value of this book, and it does have much value for modern American readers, is in its factual material which is presented clearly and skillfully.

In Part One the author describes, in a most interesting manner, the evolution of Roman Catholicism. He deals with the missionary activities of the early Christian church, the development of the church organization, the emerging theology of the growing group, and its beginning to find a way of co-existence with the imperial state.

He then deals with the development of the doctrine that the Roman pontiff is the Supreme Vicar of Christ and the possessor of both spiritual supremacy and overlordship of the world. He discusses the need for church reform in the passing centuries and shows that there is a conflict between Romanism and modern civilization, especially in the United States.

In Part Two Pelikan continues his discussion. Part Three, which should be the best, as it assumes to discuss a valid "theological approach to Roman Catholicism," is lacking in constructive analysis and makes no contribution to any solution of the "Roman Question" which has re-emerged in a time when a Roman Catholic is, once more, being put forward for the office of President of the United States.

The author should not be blamed for his failure. He attempts the impossible. Orthodox Protestantism cannot solve "the riddle of Roman Catholicism" without destroying itself, because it is founded on Roman Catholicism and is itself "the riddle." The part is trying to deny the validity of the whole (Roman Catholicism) of which it is a part. The past nineteen hundred years of human history has shown in inescapable fashion that there can be but two solutions to the Roman question: total surrender to the papacy or total destruction of the Roman Catholic church.

ALBERT LÉVITT
Director, Thomas Jefferson League of New Hampshire

PROTESTANT MINISTERS LOSE BATTLE OF BOOKS

A MIRROR OF THE MINISTRY IN MODERN NOVELS. By Horton Davies. New York: Oxford University Press, Inc. $3.75.

Unitarians are in for some irritating but interesting reading when they pick up this compact survey by a British Congregationalist of the way the clergy has fared at the hands of fifteen novelists of nineteenth and twentieth century England and America. The book's interest stems from its comprehensiveness, in ranging from Hawthorne's *Scarlet Letter* to Cozzens' *Men and Brethren*, from Bernanos' *Diary of a Country Priest* to Sinclair Lewis' *Elmer Gantry*. Here are fiction's preachers and evangelists, doubting divines and persevering priests, and embattled community leaders. Davies leaves no question as to the merciless handling given the Protestant clergyman as compared with his Catholic counterpart, and as a Protestant he examines this discrepancy with understandable concern.

The Unitarian will be irritated by realizing how deeply rooted is the "Unitarian stereotype" in modern fiction. No minister fares as poorly in these novelists' pages as does the Unitarian when he appears, for he is perennially paraded as the pallid negator, the cold rationalist incapable of affection, the defector from faith who retreats to mere social "good works." The crowning contemporary stereotype is the suburban cultural accommodator of Peter deVries' satiric *Mackerel Plaza*.

The author warns against both the hero-clergyman and the clerical caricature in fiction, the stock figures quite at variance with the known realities of the profession; but the stereotyping of the liberal clergyman disturbs him little. A useful reference book, helpful within the limitations of its Christian assumptions.

PETER H. SAMSOM
West Shore Unitarian Church, Cleveland, Ohio

MINISTERS GIVEN GOOD COUNSEL

THE HUMAN PROBLEMS OF THE MINISTER. By Daniel D. Walker. New York: Harper & Brothers. $3.95.

This book is a surprise because one hardly expects a book about a profession to fit his personal experience, yet this book does to a surprising degree. It is a delight because so many books about the ministry are either repetitious compilations of pious platitudes or sentimental disguised autobiographies, and this book is neither.

Mr. Walker obviously writes from a wealth of experience. He probes and reveals the minister's problems and weaknesses with sensitivity and insight, but, at the same time, he shares helpful suggestions without seeming to impose advice or trying to dominate the reader.

It is hard to imagine any minister failing to be the wiser and stronger for reading this thoughtful treatise. It is equally difficult to imagine any minister putting it down without finding at least one germinal thought to nurture into a sermon, to say nothing of a wealth of illustrations which pop out unexpectedly throughout the volume.

Mr. Walker's book should grace ministers' libraries, be read by seminarians, and find its way into the hands of at least the church members who make up pulpit committees and boards of trustees.

WILLIAM J. GOLD
First Unitarian Society, Schenectady, N.Y.

Thoughts for meditation EDITED BY JACOB TRAPP

Books

How many a man has dated a new era in his life from the reading of a book!

Henry David Thoreau

Great reading, without applying it, is like corn heaped that is not stirred; it grows musty.

Lord Halifax

Well, the world has a million writers. One would think then that good thought would be as familiar as air and water, and the gifts of each new hour would exclude the last. Yet we can count all our good books.

There are books; and it is practicable to read them, because they are so few. The crowds and centuries of books are only commentary and elucidation, echoes and weakeners of these few great voices of time.

Ralph Waldo Emerson

Those who have read everything are thought to understand everything too; but it is not always so — reading furnishes the mind only with materials of knowledge; it is thinking that makes what is read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.

John Locke

He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his frame was dust.
He danced along the dingy days,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!

Emily Dickinson

Aridity

O soul, canst thou not understand
Thou art not left alone,
As a dog to howl and moan
His master's absence? Thou art as a book
Left in a room that He forsook,
But returns to by and by,
A book of His dear choice, —
That quiet waiteth for His Hand,
That quiet waiteth for His Eye,
That quiet waiteth for His Voice.

Michael Field

Converse with the Immortals

Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served; for know
God hath a select family of sons
Now scattered wide through earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

Ralph Waldo Emerson

Prayer

Lord of the far horizons,
Give us the eyes to see
Over the verge of sundown
The beauty that is to be.
Give us the skill to fashion
The task of thy command,
Eager to follow the pattern
We may not understand.

Masters of ancient wisdom
And the lore lost long ago,
Inspire our foolish reason
With faith to seek and know.
When the skein of truth is tangled
And the lead of sense is blind,
Foster the fire to lighten
Our unillumined mind.

Bliss Carman

UNITARIAN, UNIVERSALIST DELEGATES GATHER TO TAKE FINAL ACTION UPON CONSOLIDATION

Hundreds of delegates to the May meetings of the American Unitarian Association and about twenty-five other Unitarian organizations were converging upon Boston late in the week of May 15. Following them at week's end would be several hundred Universalists.

Ahead of them lay an historic occasion on which many of them supposed they would place the final seal of approval upon consolidation of their two denominational headquarters, a plan which had been in the making for more than a dozen years.

The vote was to be taken at concurrent meetings of the AUA and the Universalist Church of America Monday, May 23. Preparations had been made for a joint worship service that night in Boston's Symphony Hall as an opportunity to celebrate consolidation.

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Optimism among proponents of consolidation was based largely on the results of a plebiscite on the plan which ended March 31. A total of 555 of the 609 participating Unitarian churches and fellowships, or 91 per cent, and 183 of the participating Universalist churches and fellowships, or 79 per cent, approved the plan.

The Joint Merger Commission mailed a report of the plebiscite results to member churches and fellowships of both denominations April 2. The results were announced publicly at a press conference at Unitarian headquarters in Boston, April 4.

Both Dr. Dana McLean Greeley, AUA president, and Dr. Philip Randall Giles, UCA general superintendent, expressed optimism to the press over the prospects that the consolidation plan would be adopted. They said in a joint statement:

"We recognize that the vital and legal decision for consolidation would be made by the two bodies in May, but we prophesy in the light of the plebiscite a high percentage of confirmation of the consolidation plans. We also rejoice that at no time in the deliberations have churches which opposed the merger indicated any refusal to abide by the determined will of the two bodies."

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Despite a general feeling that the consolidation plan would be approved, there was no cut-and-dried certainty. Some of the opponents in both denominations were determined to prevent consolidation if they could. It was not at all sure that delegates to the AUA annual meeting, particularly, would vote in a ratio reflecting the plebiscite. Churches and fellowships voted as units in the plebiscite; at the annual meeting, they would have delegate representation in proportion to their memberships.

A total of 245 Unitarian fellowships participated in the plebiscite, but statistics for past meetings indicate that no more than about twenty-five fellowships normally send delegates. If the pattern were repeated this year, more than two hundred fellowships which favored the plan would not be represented at the annual meeting.

Meantime, many churches which had only one vote in the plebiscite would have two or more delegates at the annual meeting. Uninstructed delegates from yes-vote churches would be free to vote "no" if they wished. And no-vote churches with large delegations would be expected to be represented in force.

There was no indication how life members' votes might affect the outcome.

The Universalists did not have a similar problem. Each church is allowed two delegates to a General Assembly, and each ordained minister in good standing also has a vote. The outlook appeared to favor a vote similar to that of the plebiscite.

A two-thirds vote of approval was required for approval of the plan in both the Unitarian and Universalist meetings.

Unitarian Receives Meiklejohn Award

Dr. Guerdon D. Nichols, a founding member of the Unitarian Fellowship of Fayetteville, Arkansas, was presented the 1960 Alexander Meiklejohn Award for Academic Freedom by the American Association of University Professors. Dr. Nichols is dean of the Arkansas University College of Arts and Sciences.

The Meiklejohn Award is presented annually by the AAUP to a college administrator, trustee, or board of trustees for outstanding contributions to the cause of academic freedom.

In presenting the award, Professor David Fellman, chairman of the AAUP award committee, cited Dr. Nichols' long record of championing educational freedoms.

"Since 1947, when you began your service as administrative head of your college, you have had a consistent record of clarifying the meaning of academic freedom and of promoting the conditions of that freedom in your institution," Professor Fellman said.

PLEBISCITE RETURNS REVEALED AT PRESS CONFERENCE: Dr. William B. Rice, chairman of the Joint Merger Commission, answers a question at a press conference called April 4 to announce results of the consolidation plebiscite. At left is the Rev. Dana Klotzle, Universalist public relations director (back to camera), and to his left are Dr. Dana McLean Greeley, president of the American Unitarian Association; Dr. Rice; Dr. Philip Randall Giles, general superintendent of the Universalist Church of America; and the Rev. Raymond C. Hopkins, secretary of the Joint Merger Commission and chairman of its Plebiscite Committee. At near side of table are representatives of Boston news media.

UNITARIAN BUILDING CREATES VIGOR, NEW STRUCTURES BRING NEW MEMBERS

What happens when a church acquires a new building? What are the thoughts of a Unitarian congregation as the first spadeful of earth is turned in ground-breaking ceremonies?

Reports of church construction across the continent add up to impressive totals of funds expended, sites purchased, and architectural plans.

But perhaps more impressive are the stories and photographs of Unitarians as they hold first services in a new building or join for ground-breaking ceremonies.

A report by Miss Phyllis Harholdt, a member of the Unitarian Fellowship of Roanoke, Virginia, is an example of one group's reaction to its first building, newly purchased from another denomination:

"The hymn books had been distributed among the ancient, but glowing pews. The flowers had been placed on their pedestals. Two youths made a last-minute dash to the driveway entrance with clothespins, tapes, and an improvised sign reading *Roanoke Valley Unitarian Church.* The whirring of the vacuums, the tapping of hammers, the children's frantic rushing in the halls ceased suddenly, and the first services in the new church home were about to begin.

"As strains of Handel drifted down from the balcony filling the hundred-year old sanctuary, nine Unitarian families had a welcome chance for reflection.

"Lost in their own thoughts, they hardly noticed the first three or four unfamiliar cars pulling into the parking lot. One of the boys nudged his neighbor. 'Do you think our sign blew down?' Then four more unfamiliar cars. The second boy jumped up. 'Maybe I'd better go check it.'

"He slipped back into his pew. 'It's still up,' he reported to his friend.

"Suddenly the pews were filled and there was no mistake. These new persons knew where they wanted to be."

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Roanoke Unitarians weren't the only ones experiencing the pleasure of a building of their own. Unitarians in all parts of the United States and Canada spent the spring months planning, building, and dedicating new churches, religious education buildings, or parsonages. And everywhere they found that their new buildings not only served their old membership better, but also, as in Roanoke, brought new members to the group.

In Lake Forest, Illinois, the North Shore Unitarian church plans to complete its first building early in 1961. Construction will be of steel, glass, and laminated wood in a contemporary design. The structure includes a two-story wing containing ten classrooms and a large meeting room. A second wing contains an auditorium seating 180 persons, a kitchen, and a study.

The building was designed by John Holland, AIA, and will cost an estimated $153,000.

Future plans call for construction of a third wing to which church services would be moved, and expansion of the church school wing as additional facilities are needed.

The Unitarian Fellowship of Midland, Texas, has begun construction on a two-unit building consisting of a football-shaped auditorium and a curved education building containing five classrooms. The main structure also will include the church office, kitchen facilities, and a room for group meetings.

The buildings were designed by architect J. J. Black, a member of the congregation, and construction will be of concrete. The roof is so designed that water coming from it will form a waterfall into a pool. The front of the building will be of colored glass set in steel and concrete panels in an abstract design. The panels were designed by Dr. Emelio Caballero, head of the art department at West Texas State Teachers College, and will be made by members of the church.

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Ground has been broken in Houston, Texas, for a second Unitarian church to be completed in September. The new structure will occupy four acres, and costs are estimated at $350,000. The first stage of the building, about 7,500 square feet in area, will contain a fellowship hall, administrative quarters, and religious education facilities. The sanctuary, to be built later, will seat approximately four hundred persons. Architects are Caudill, Rowlett, and Scott.

The edifice is being built by the First Unitarian Church, which has outgrown its present quarters. The nucleus of the new church will be formed of members of the First Church living in the western part of the city. Funds for the support of both churches will be raised jointly, and the Rev. Horace F. Westwood, minister of the First Church, will conduct services at both churches until the new congregation is able to call its own minister.

For the first time in more than eight years, members of All Souls' Unitarian Church of Kansas City, Missouri, met in their own building in February. Since its previous building burned in 1952, the congregation has been meeting in the Kansas City Art Institute.

The new building was designed by Donald R. Hollis and J. David Miller and was constructed at a cost of $200,000. The main auditorium seats 430 and an adjoining lounge accommodates 170 persons. The main building also includes a kitchen, nursery, and five classrooms. A wing contains a library, offices, and a study.

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The First Unitarian Society of Schenectady, New York, approved plans for a new church designed by architect Edward Stone, and scheduled construction to begin in March. Estimated cost of the building is $460,000. Plans call for the completion of the building by the end of 1960. The Schenectady church also recently dedicated an education building containing eleven classrooms, offices, a chapel, and kitchen. The building, formerly a private home, was a gift of Mr. and Mrs. Edward G. Waters, and was remodeled at a cost of $15,000.

The First Unitarian Church of Cleveland, Ohio, dedicated a new religious education wing in February. It was named in honor of Thomas and Ethel Peterson, members of the church through whose generosity the wing was made possible. The building was designed by George M. White and Calvin B. Dalton, also members of the church.

The First Unitarian Church of Rochester, New York, is planning a building to be constructed at a cost of approximately $830,000. Tentative plans for the building include an auditorium seating four hundred persons, fourteen classrooms, church offices, and a library. As designed by Louis Kahn, the church would be constructed of pre-stressed concrete with brick facing.

The First Unitarian Congregational Church of Yonkers, New York, has voted to purchase an adjacent property and building and to remodel it for use of the church school. Total cost is estimated at $36,000.

The Don Heights Unitarian Congregation, Scarborough, Ontario, has begun financing for a new building designed by the firm of John B. Parkin Associates. The building is of rectangular, two-story design with the service area and classrooms on the first floor and the auditorium on the second.

The church is financing its new building partly through a loan from the American Unitarian Association and partly through an issue of debentures to its membership. Members of the congregation may purchase the debentures in denominations of $50 to $5,000. The total amount of issue is $25,000. The debentures pay a yearly interest of 6 per cent and will be retired gradually over a period of fifteen years.

BUILDING AND GROUND-BREAKING

The Unitarian Church of Bloomington, Illinois, has begun construction of a new building to be completed in September. Architects are Lundeen and Hilfinger.

The Unitarian Society of Wellesley Hills, Massachusetts, dedicated a new auditorium and classroom facilities in January. The structure was built at a cost of $271,000. Additional classrooms were built in the old church.

The Unitarian Church of Charleston, South Carolina, dedicated a new $45,000 parsonage in February.

Ground was broken in February for a $66,000 new building and improvements for the Unitarian Community Church of Santa Monica, California. Construction now under way includes a classroom building and social hall as well as improvements in the existing church auditorium. The church plans to occupy its new building in the fall.

The Unitarian Fellowship of Lima, Ohio, dedicated its new "Unitarian House" in February. After meeting in rented quarters for five years, the fellowship purchased a house last November. Renovation was by members of the fellowship.

The First Congregational Unitarian Church of Harvard, Massachusetts, dedicated a new $80,000 fellowship building in the fall.

The Unitarian Society of Fairhaven, Massachusetts, has completed a $65,000 drive for funds to increase and modernize facilities in its church school.

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Construction of the new building of the First Unitarian Church of Wilmington, Delaware, has been completed, and June 5 has been designated as dedication day.

The Unitarian Church of Hinsdale, Illinois, has dedicated a new building providing worship and educational facilities for children and an auditorium for adult meetings. The air-conditioned building also includes administrative offices and a study.

The Unitarian Society of Fort Wayne, Indiana, dedicated its new meeting house in January.

The Kanawha Valley Unitarian Fellowship, Charleston, West Virginia, dedicated its first building, of contemporary design, in January. The building project, from plans through the completed structure, was the work of members.

Members of the Channing Memorial Church, Newport, Rhode Island, marked the eightieth anniversary of the laying of the church's cornerstone with rededication exercises in April. The church recently completed an extensive renovation of its building.

Proposed building of the North Shore Unitarian Church, Lake Forest, Illinois.

New auditorium of the Unitarian Society of Wellesley Hills, Massachusetts.

Miss Margaret Zelle assists at the ground-breaking of the First Unitarian Church, Houston, Texas.

WHITE HOUSE CONFEREES ON YOUTH RETURN TO DO THEIR WORK AT HOME

Great problems were considered March 26 to April 1 in Washington, D.C., by the greatest White House Conference on Children and Youth ever held. There were 7,600 delegates, observers, and guests, of whom one thousand were high school and college youths and five hundred were observers from outside the United States. Each state and territory, six hundred national organizations, and several federal agencies had parts in choosing the membership of the conference.

It was a conference of many surprises. Youth spoke up superbly and was listened to attentively. Although the civil rights issue was not officially on the agenda, it was considered early and often and remained until the end of the session. The IBM machines did a good "mixing job," as well as minimizing organized manipulation by minorities or individuals. There seemed to be little interest or representation from "big business," which has so much to gain from a younger generation that can realize its full potential.

The federal government played only a minor role in the proceedings, as was intended. This was a "citizens' conference."

The entire group of participants met only twice, in opening and closing sessions. In between, the delegates were distributed among five theme assemblies, eleven forums, and 210 "work groups." The work groups of twenty-five to fifty persons made intimate discussion possible and produced several thousand resolutions. Delegates from over the nation came not primarily to hear what government personnel had to say, but to "tell" the government.

The theme of the conference and its statement of purpose was "to promote opportunities for children and youth to realize the full potential for a creative life in freedom and dignity."

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In one sense the conference concluded its work on adjourning, but in another, it is beginning again. Back home now, the thousands of conferees have in the making "little White House conferences" to convene in many states and on the highest level of national organizations to the smallest of community organizations.

Obviously it will require more than ten years — when the next White House conference probably will be called — to work out ways in which to make effective the high resolves and recommendations of the 1960 conference. Nevertheless, the conference recommendations soon will become part of the fibers and sinews of our communities. Among the conference recommendations were:

(1) sit-down demonstrations at segregated lunch counters in the South had the overwhelming vote, support, and sympathy of the delegates.

(2) Federal aid to education, with full control to remain at state and local levels, was approved. (There were several attempts to put the forum in favor of public support for parochial or non-public schools, but these were tabled.)

(3) On desegregation, the forum urged federal and state action to reopen public schools where public education is not provided for Negro children.

(4) Released time for religious instruction away from school premises was recommended 206 to 147 in the Forum on Education despite protest that such instruction causes "a devisiveness" among pupils undesirable "within a public agency."

(5) There was overwhelming support for a sweeping measure to provide decent housing, education, and better working conditions for migrant workers.

(6) On birth control, the Forum on the Family Life voted 233 to 65 in favor of public and private medical advice and services to families. Also recommended was a proposal promoted by anti-birth control sources affirming it as "the function of the family to carry out its responsibilities to children according to the primary obligation of marriage in accordance with divine and natural law."

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Arthur F. Flemming, Secretary of Health, Education, and Welfare, in the closing speech termed the holding of the conference a recognition of the existence of the "spiritual law of life." There were repeated references in many of the forums to an emphasis upon and importance for "our children and youth finding a personal religious faith." Mr. Flemming, in calling this golden anniversary conference a "history making event," declared that "only as we, by the dedication of our time, energy, and resources, make it possible for the church and the faith of our choice to fulfill its mission will we realize the hopes and aspirations for our children and youth to which we have given expression."

To these reporters, the most valuable part of the conference was the opportunity to meet in working sessions with a group representing a cross-section of the agencies, organizations, and institutions devoted to youth. The forum on the topic "Religious, Spiritual, and Secular Beliefs and Personal Codes of Conduct Which Affect the Development of the Young" was chosen by many of the Unitarians, Universalists, and Ethical Society leaders. It was well that the philosophy and convictions of liberal religion were represented at this crucial spot, for the majority of the forum held strongly orthodox views which otherwise might have dominated the resulting resolutions.

An effective role was played by our own young people, among whom were Jerry Lewis, Minneapolis, Minnesota, president of Liberal Religious Youth; Virginia Teare, Cleveland, Ohio, vice-president, LRY; Jane Wilkins, Rose Hill, North Carolina; and Karen Jorgensen, Arlington, Virginia.

Unitarians and Universalists at the conference must have numbered hundreds. Some thirty-five enjoyed hospitality and tea at the home of Dr. and Mrs. Duncan Howlett. The Council of Liberal Churches, the LRY, and the Unitarian Service Committee had official participants.

MERRILL E. BUSH *and* ERNEST W. KUEBLER

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HVMANIST BOOK CLVB

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The Language of the Heart (2.50) **$1.25**

Feuer, Lewis S.
Spinoza and the Rise of Liberalism (7.50) **3.75**

James, E. O.
The Ancient Gods (7.50 after Aug. 1st) **6.05**

Larson, Martin A.
Religion of the Occident, 711 pp. (6.00) **4.00**

Lea, Henry C.
History of the Inquisition of the Middle Ages, 3 Vols. (25.00) 12.50

Robertson, J. M.
Short History of Free Thought (7.50) . **3.75**

Runes, Dagobert D.
Pictorial History of Philosophy (15.00) **7.50**

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Being and Nothingness (10.00) **3.50**

Thine,

Lucretius

XXVII Millport Avenue
New Canaan, Connecticut

$685,000 GOAL FOR 1960-61 CAMPAIGN RECOMMENDED FOR UNITARIAN APPEAL

A goal of $685,000 for the 1960-61 United Unitarian Appeal campaign, to meet at a minimum the rapidly expanding needs of a burgeoning Unitarian movement, was to be recommended to the UUA at its April meeting.

If approved by the board, the figure also was to be presented to the UUA annual meeting Monday, May 23, at the University Club in Boston.

O. T. Gilmore, executive director of the UUA, said the fund-raising organization's Budget Committee arrived at the $685,000 figure in a lengthy and painful session after receiving requests totaling $822,374 from the UUA's participating organizations. The askings compared with a total of $539,368 three years ago.

"There was no question in the minds of the committee members that the requests represented very valid needs," Mr. Gilmore said. "The question was whether the denomination would respond with that much increased support."

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Mr. Gilmore also announced that $550,000 was allocated on April 6 to the UUA's participating agencies from the proceeds of the 1959-60 joint campaign of the UUA and the Unitarian Development Fund. The amount was agreed upon by the executive committees of the UUA and the UDF with the concurrence of the executive committee of the AUA.

Originally, a $600,000 allocation had been planned. Mr. Gilmore said the adjustment was made in terms of the projected success of the campaign as of April 6, but that it was hoped that the outcome of the campaign by June 1 would warrant the allocation of the additional $50,000.

Mr. Gilmore said that as of mid-April, it was evident that the UDF could not conclude its campaign before December.

"During the 1960-61 year, as the UDF campaign comes to a conclusion," he said, "the UUA Campaign Committee and the UDF committee will co-ordinate their efforts fully to help all churches and fellowships to achieve success in both undertakings."

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Mr. Gilmore reported that UUA officers had been renominated for the ensuing year. They are Wallace Adler, Cleveland, Ohio, president; Dr. Herbert W. Eber, Birmingham, Alabama, and Howard M. Hess, Detroit, Michigan, vice-presidents; Dunbar Holmes, Wayland, Massachusetts, clerk; Roger Burton, Manhasset, New York, treasurer; and Wesley E. Bevins, Jr., Marblehead, Massachusetts, assistant treasurer.

Nominated as directors for three-year terms were the Rev. Horace F. Westwood, Houston, Texas; Gilbert Weisner, Oakland, California; and Donald A. Field, Oradell, New Jersey.

John S. Hayes Will Lead UDF Information Committee

John S. Hayes, president of the Washington Post Broadcast Division, has been named chairman of the National Information Committee of the $3,800,000 Unitarian Development Fund, Percival F. Brundage, national general chairman, has announced.

The committee will provide fuller information to Unitarians and the general public about Unitarianism and needs of the current campaign. Of the total sought in the United States, Canada, and Mexico, $600,000 will help meet annual needs of the nineteen agencies of the United Unitarian Appeal, and $3,200,000 will provide funds for the expanding needs of the denomination.

Mr. Hayes is a director and vice-president of the Washington Post Company and chairman of the Board of Directors of the CBS Radio Affiliates Association.

A member of All Souls Church in Washington, D.C., Mr. Hayes is president of the Community Chest Federation of the Greater National Capital Area and a founder and vice-president of the United Givers Fund of the area, as well as a director and Executive Committee member of the United Community Funds and Councils of America. In February, he was appointed vice-chairman for the 1960 United Community Campaigns of America.

Minneapolis Woman Named USC Campaign Chairman

Mrs. Lawrence D. Steefel of Minneapolis, Minnesota, has been appointed 1960 national campaign chairman for the Unitarian Service Committee, Inc. The 1960 goal is $354,000.

Laurence M. Channing, USC board president, said that Mrs. Steefel is the first woman to hold the post of campaign chairman.

The 1959 campaign for voluntary contributions surpassed the goal by $12,389. The total of $314,194 was an increase of 21 per cent over that of 1958. Fifteen per cent of the total was received from non-Unitarians. In announcing the 1960 campaign goal, Mrs. Steefel said that more support from non-Unitarians would be sought this year.

OF THE MINISTERS

Utica, N.Y., Greta M. Worstell installed, March 27.

Colorado Springs, Colo., John M. Morris installed, April 10.

Fairfax County, Va., Rudolph W. Nemser installed, May 1.

North Easton, Mass., H. Mortimer Gesner, Jr. installed, May 8.

Evanston, Ill., Ross Allen Weston installed, May 8.

J. Robert Bath called to *East Bridgewater, Mass.*

Lawrence E. McGinty called to *West Upton, Mass.*

William S. Morgan died, March 7.

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JULY 10-31, 1960

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TWENTY YOUNGSTOWN UNITARIANS SHOW HOW SMALL GROUP WIELDS INFLUENCE

In this day of powerful pressure groups, a small nucleus of dedicated Unitarians still can wield influence out of proportion to their numbers. For example, a group of Unitarians in Youngstown, Ohio, members of the Unitarian Fellowship for Social Justice, succeeded in making Youngstown housing-conscious by publicizing slum clearance and the problems of housing for minority groups. In the process, the twenty-member group evolved a program of action which might serve as a guide to others interested in social action.

The UFSJ chapter selected housing and slum clearance as its chief project. Several other groups were interested in the problem, but nothing was being done. The Unitarian group decided that while it could not build housing, it could serve an important function by calling public attention to the needs and problems and carrying on an educational campaign for urban redevelopment.

Two members of the group, George Schultz, an architect then in Youngstown but now in San Francisco, and myself, a college professor now in Los Angeles, were commissioned to prepare a pamphlet on the problems of urban redevelopment and minority housing. We prepared a rough draft of a pamphlet which the entire group criticized, corrected, and revised. A stencil of the copy was cut and two hundred eight-page copies mimeographed. With the pamphlet outline, the Unitarian group went after sponsors and money to print and distribute it. The group decided that rather than have the pamphlet a uniquely Unitarian project, it would promise equal listing to all groups. The assumption was that the pamphlet's educational value would increase if many groups would agree to support it.

The steel-workers, largest union in the Youngstown area, pledged $100 and offered more if needed. The American Federation of Labor unions also promised money and support. Catholic sponsorship seemed important because of the large Catholic population in the community. The local diocese was approached through a socially conscious priest, who was a personal friend of many UFSJ members. Through him we were offered $50 immediately and another $50 if needed.

Next contact was the Youngstown Council of Churches. There the group ran into its first stumbling block, partly because of the anti-Unitarian bias of the executive secretary. He refused to present the pamphlet to his board, but various Protestant clergymen, especially the rector of the leading Episcopalian church, joined in the project. Presbyterian, Christian, and Baptist, plus other Episcopalian support was found.

A sympathetic city councilman took note of the project before the city council, thereby making it a matter of public record. The *Youngstown Vindicator,* long interested in urban renewal, picked up the story, and gave the group advance publicity which helped increase the respectability of the project. The Negro ministerial association indorsed the pamphlet and contributed money, as did several Negro churches. The Youngstown Civil Liberties Union, Americans for Democratic Action, National Association for the Advancement of Colored People, B'nai B'rith, Interracial Committee, and others contributed money so that the goal of $400 for 10,000 copies of a twelve-page illustrated pamphlet was soon surpassed.

When the pamphlet went to press, it had some 24 sponsors, making a newsworthy project, more so than if it had appeared only under a Unitarian label. The local newspaper co-operated with the group and printed a front-page story the day the pamphlet, titled *Challenge,* was released. Initial publicity was followed by three feature articles excerpting parts of the pamphlet and illustrating it with photographs.

A Negro newspaper, the *Buckeye Review,* reprinted the pamphlet serially. Numerous ministers preached sermons on it. Each sponsoring group distributed copies but the UFSJ saw that all bankers, realtors, lawyers, contractors, and teachers (public and parochial) received copies, as did all ministers, priests, and rabbis. The public library displayed and distributed it. It was used in social science classes at Youngstown University.

The pamphlet was not without controversy. Two weeks after it had been published, the Real Estate Board challenged statements in the pamphlet that realtors sold to Negroes only in restricted areas. The challenge revived interest and the newspaper published both the board's statement and a counter-statement from the UFSJ.

Editorial comment in the newspaper ensued, in part criticizing the pamphlet for raising the racial issue, but also printing UFSJ rebuttals to the objections and a plea for study on the problem. The newspaper then assigned a reporter to investigate in greater detail; his report documented the pamphlet (and in fact paraphrased it). The first printing of the pamphlet was soon exhausted and a second edition of 5,000 copies was printed, now with twenty-six sponsors.

Groups which previously had been reticent began taking a more active stand for urban redevelopment and, more importantly from the UFSJ point of view, for better housing for minority groups. Some of the groups which had sponsored the pamphlet decided to continue the work by pushing a housing conference on the problems of urban redevelopment where the issue of minority housing would be given prominence.

While the UFSJ took a back seat, this time, the members of the chapter, through their affiliation with other groups, were really the leaders. The housing conference was organized on much the same basis as the pamphlet, but this time more than forty groups were sponsors, including, rather surprisingly, the Real Estate Board which had been so critical earlier. The all-day conference featured nationally known speakers and was well attended and publicized.

Other groups began to speak on the issue. Slum clearance and minority housing became a political issue with the result that the mayor appointed a special housing committee to advise him and report on minority housing and slum clearance. The members of his committee came in large part from the sponsoring groups of the pamphlet. The report prepared by the group was released recently and redocumented the conclusions set forth in the Unitarian pamphlet.

The Council of Churches was forced to take steps to keep up with the religious groups which had supported the pamphlet, and went on record as supporting open occupancy housing as the "Christian way," giving further publicity to the housing problem.

The pamphlet and its pyramiding effect caused some sleepless nights and some grief to the various members of the UFSJ, but over-all it was fun. Most satisfying was seeing what some twenty dedicated Unitarians could accomplish.

VERN L. BULLOUGH

LEADERSHIP OPPORTUNITIES IN GROWING U.S. ETHICAL CULTURE SOCIETIES

An institute on leadership will be held on the Columbia University campus from June 15th to July 10th, 1960, sponsored by the American Ethical Union.

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RELIGIOUS EDUCATION, WEST COAST STYLE, IS DYNAMIC, WITH NEW DEPTH AND BREADTH

"The Church as an Educational Institution" was the subject of a panel discussion which began the annual meeting of the Pacific Coast Liberal Religious Educators Association in Long Beach, California. The educational program of the total church was thoroughly reviewed. The panel included two ministers, a director of religious education, and Miss Frances W. Wood, Council of Liberal Churches field worker.

The LREA is ten years old. Twenty-five delegates attended the first session — seventy-one were present in 1960. Yet that number represented only 28 of the 127 groups in the Pacific Coast Unitarian Council.

An interested group of participating ministers, including Starr King School for the Ministry students and faculty members, was present. "The Minister's Role in the Church School," presented by another panel, became the intriguing subject of a frank and vigorous afternoon's discussion.

On the second full day, seminars in Parent Education, Worship, Teacher Education, Youth Work, Music, and The Small Church rounded out a rich and fruitful experience.

Such are the leaders' concerns for liberal religious education on the West Coast.

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Dynamic lay leadership is the special West Coast style!

Constant activity is in process, planned and carried through by a small and dedicated group of professionals and volunteers guided by Cecile Weaver, the religious education consultant for the PCUC. Three consultants, rather than one, are needed in this large region. New problems have arisen in a period of tremendous growth.

Religious education is no longer limited to the church school. Work in this area now means program building and staffing in adult education, parent and teacher education, and youth leadership as well. With the promised increase in new churches and fellowships next year, there will be need for more adequate help.

Last winter the Council of Liberal Churches in Boston offered to the PCUC and the Southwestern Unitarian Conference the services of both of its full-time field workers for eleven weeks. The following figures describe the scope of field visits made on the West Coast by Miss Wood from January 12 to April 3:

- 79 contacts were made in 34 churches and 45 fellowships
- 28 area meetings involving several groups in a one- or two-day joint session made this possible.
- 41 churches and fellowships were actually visited.
- On six of the ten Sundays, the field worker spoke at the regular fellowship Sunday session.

I wish it were possible to communicate through the printed word the enthusiasm engendered at such area conferences. The comfort of knowing that difficult problems are less disheartening when they are shared; the excitement of a rich exchange of ideas and experiences perhaps accounted for the effort made by widely scattered fellowships to participate in the sessions.

From Bend, Oregon, delegates drove three hundred miles to Eugene — part of their trip through 6- to 10-foot drifts of snow as they traveled over the Cascade Mountains. They appeared a second time, as did the Corvallis group, at the Portland meetings. Representatives of a new fellowship in Reno, Nevada, drove to Sacramento. A carload from Boise, Idaho, traveled four hundred miles to Kennewick, Washington, and have agreed to make the trip next year to a conference in Spokane.

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Three of the area meetings I shall describe in detail — one for each of the three subregions on the West Coast.

An area meeting for teachers convened in the church in Berkeley, California. Ninety-seven delegates from seventeen churches and fellowships participated.

The program began with an address by the field worker titled "Why Is Liberal Religious Education Different?" The audience then reassembled in eight groups for forty-minute buzz sessions evaluating the address. Upon reconvening, written questions from each buzz group were discussed by the speaker.

In the afternoon eight groups, chaired by local leaders, met for ninety-minute sessions on the basis of interest levels. Then the group reassembled for a second address by the field worker on the subject, "Elements in an Effective Teacher-Education Program."

In southern California, an area meeting for parents was held in the new church in San Diego. Fifty-five parents from four groups discussed their role as teachers of religion in the home. This was an evening session.

The following morning, sixty were present at an assembly followed by four departmental sessions, each with four program divisions. The field worker met each of the four groups in one session.

The afternoon session consisted of an address and the answering of written questions derived from the four workshops.

On Sunday, Mrs. Emily Taft Douglas, moderator of the American Unitarian Association, preached the morning sermon which was heard by 500 appreciative listeners. In the evening, Mrs. Douglas and Miss Wood each spoke some twenty miles away at the San Dieguito Fellowship on occasion of its first anniversary.

In the Pacific Northwest, the Puget Sound Conference sponsored a different kind of area meeting in the Masonic Temple at Edmonds, Washington, the home of the Sno-King Fellowship.

Thirty-seven delegates from six fellowships and three churches attended. Several were new groups: Duncan fellowship on Vancouver Island, Bremerton, Port Angeles, Bellingham, and Sno-King. Everett, which has been in existence for a longer period, also was represented.

It was not easy for the new Unitarians to get down to work. They were so glad of the opportunity to meet each other and to talk. But all day we sat around long tables set in a hollow square discussing religious education. One felt assured that the experience was rich and rewarding.

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The number of area meetings called, the five new church plants visited, the increase in the number of children are not, however, the factors which capture the imagination.

It is the new concept of the depth and breadth of what constitutes a good program in liberal religious education which is the good news, plus the will of the groups to deal with the severe problems which must be solved.

A liberal philosophy of religion, understood by liberals old and new; a liberal approach to education for all age groups within the church — these are the goals toward which I found the West Coast leaders working. They are goals worth supreme effort on the part of all Unitarian-Universalist workers in liberal religious education.

FRANCES W. WOOD

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FINDING A MINISTER DIFFICULT, REWARDING; TULSA CHURCH TELLS HOW IT WENT ABOUT IT

All Souls' Unitarian Church, Tulsa, Oklahoma, has a new minister: the Rev. John B. Wolf. That's news, but how the church went about it to locate and call him may be greater news to many a congregation which will face a similar problem.

It wasn't easy. The Tulsa pulpit committee reported it spent $2,000, sixty-six hours of time in twenty-two meetings, one hundred hours reading sermons, 15,000 miles of donated air travel, and a total of eight months in making a decision. It reviewed the qualifications of forty-five ministers, tabulated 150 questionnaires, canvassed voluminous reports from the American Unitarian Association's Department of the Ministry and the office of the Southwest regional director, conducted a heavy correspondence, prepared and mailed fifteen ministers' kits, arranged visits to fourteen pulpits by twenty families, and suffered an "inestimable" loss of sleep. It wore out several copies of the *Unitarian Yearbook*.

Nevertheless, the effort was rewarding. A member of the pulpit committee reported: "We have read marvelous sermons, we have met great ministers, we have learned to understand and love each member of the committee more, and we have a clearer idea of what a church should be and what a minister means to all of us. It has been a rich and beautiful experience for all of us, and we do love our man."

The Rev. Leon C. Fay, director of the Department of the Ministry, said the Tulsa church employed procedures recommended by the department with unusual effort and thoroughness and maintained a close liaison. The result demonstrated the effectiveness of the procedures.

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The search for a new minister began when the president of the church board appointed a committee to design a plan. The plan was adopted at a congregational meeting and a pulpit committee of eleven was elected. Five members were designated by organized church groups, and six were elected at large from a ballot of ten nominees. The committee elected its own officers.

The committee first notified the Department of the Ministry and the regional director, the Rev. Philip Schug, that the church was seeking a minister. Then it set to work two subcommittees, one to handle a questionnaire to the congregation and the other to prepare the ministers' kits.

The questionnaire inquired what characteristic in a minister was most important, what kind of sermons were preferred, what kind of church service was desired, and what the next step in the development of a church program should be. Armed with the replies, the committee determined what kind of a minister it should seek.

Names of prospective ministers were provided by church members, ministers, and the Department of the Ministry. All names were cleared with the regional director and the department, and all applications were received through the regional director.

An especial effort was made to keep the congregation informed, but in such a way as to protect the professional reputations of ministers under consideration.

Credentials were studied carefully. Copies of the *Yearbook* and biographical material sent from Boston were used. No minister settled less than three years was considered, and no approach was made to ministers whose churches were engaged in building programs.

Church members who were traveling visited pulpits in which the committee was interested and received instructions on procedure for the visits. A report form was provided.

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What proved to be the most important factor in the search? Interviewing, the committee found.

Mrs. Kenneth A. Ackley reported: "A personality is what you are seeking, and it cannot be analyzed. Questionnaires are necessary but inadequate. Do not judge by a sermon or series of sermons heard in person or on tape, or read. The interview is the telling event. We think interpersonal relationships are as important as sermons.

"Bring at least two men to your church to interview. Interviewing is an art, and you must learn it. We worked out a good tip sheet on this matter."

The tip sheet bore a suggestion: "Make the setting sociable. Let him ask questions, too." It provided for ratings of approximately thirty-five personal traits, including verbal and social skills and personal and "inner" qualifications.

In behalf of candidating ministers, the committee offered a last suggestion: "Plan very carefully the visits of men to your church. They need some privacy and rest as well as generous doses of hospitality and good talk with a cross-section of your members."

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SCHWEITZER GROUP OF MONTREAL GROWS AS CAREER PROVES STORMY, STIMULATING

MONTREAL, CANADA — Dr. Albert Schweitzer's broadcasts from Oslo, Norway, on the danger of nuclear war and practical alternatives to it gave the final impetus to formation of the Schweitzer Group in Montreal. The group, made up of Unitarians of the two Montreal churches—the Church of the Messiah and the Lakeshore Unitarian Church — was organized, with Dr. Schweitzer's approval, in the summer of 1958.

The career of the Schweitzer Group has been, and still is, stormy and stimulating. Its membership is increasing, although its diversity remains the same. There are those in the group who believe in unilateral disarmament. There are others who say that even atomic war could not be worse than to live under a Communist regime. There are a few who believe the Russians are the peacemakers and the West is all wrong. There are others who believe that no compromise with Russia is possible. There are some who have lived under fascism or Nazism who say that this is far less to be feared than atomic war. There are some who seem to envision a prospect of permanent military stalemate as the only hope.

Yet, because their common bond is, to quote Dr. Schweitzer, "the bond of good sense," a series of positive steps is being distilled out of the studies of the group.

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The studies, during the first year, were on issues involved in the possibility of nuclear war. A Palestinian Arab scholar spoke on Arab nationalism; a panel of scientists discussed the effects of radiation from nuclear tests; some members attended the United Nations Association meeting with Dr. Amiya Chakravarty; Major General W.H.S. Macklin spoke on "What Is an Effective Defense Policy for Canada?"; Dr. O. M. Solandt discussed "Nuclear Tests and Disarmament."

Then, in the spring of 1959, "A Statement on Canadian Foreign Policy" was produced by the Schweitzer Group. It called for an increase in the power, representativeness, and economic development programs of the United Nations, backed by a greatly increased Canadian financial contribution, and the diplomatic recognition and admission to the United Nations of the People's Republic of China. The statement also urged the continuation of efforts toward the banning of nuclear weapons tests as an initial step toward disarmament.

The statement was distributed among key persons in Canada, and was hailed by Lester B. Pearson as "an important initiative."

In the fall of 1959, the Schweitzer Group held a debate, "Should Canadian Forces Have Nuclear Weapons?" The affirmative was upheld by the Rev. Charles W. Eddis, minister of the Lakeshore Unitarian Church, and the negative by Professor C. G. Gifford, Department of Social Work, McGill University. The text of the debate was published in *Anglican Outlook,* a journal of social comment of the Anglican Church of Canada.

Panel discussions were held on "Can Canada Afford an Independent Foreign Policy?" and "Forward from Nationalism to Universal Man." In December, Dr. Amazasp Arutiunian, ambassador of the U.S.S.R. to Canada, spoke on "Practical Means to Bring Canadians and Russians into Contact with Each Other."

Future meetings are planned to hear experts discuss Canadian defence policy, neutrality, and the economic effects of disarmament.

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An organization such as the Schweitzer Group is new for the Church of the Messiah, and a relationship between the group and the two churches has been developing. The group still is opposed bitterly by a small minority. The initiators of the Schweitzer Group, however, have taken pains to assure that every forward step has been known and, when appropriate, approved by the Committee of Management of the Church of the Messiah.

The stated objectives of the group are:

1. To become informed about the issues involved in the possibility of nuclear war.

2. To assist persons in our church who wish to do so to give practical effect in individual and group action to their concern about the dangers of modern warfare, with particular reference to nuclear war.

3. To initiate studies, and if required take action on other social issues, provided the issue has been accepted by a majority of those present at a regular meeting of the group, after proper advance notice. The Committee of Management of the Church of the Messiah shall be advised of new objectives and shall have the right to advise the group on their suitability.

Voting membership is open to all members of the two Unitarian churches of Montreal. There is also an associate membership, including all forms of participation except election to office and the right to vote, which is open to non-church members. So far, about five of the more than fifty participants fall into the latter category.

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Shining Cycles of Love

by Anna Coggins Dart $3

The story of a Philadelphia lawyer-author and his wife (teacher from Sacramento), as members of the Spring Garden Unitarian Society presided over by its founder, the Rev. Charles Gordon Ames, in the 1880's.

This "most interesting and complete piece of Americana" by their daughter contains 27 photographs; 15 photo-stats (one a letter from Kate Douglas Wiggin never before published); a number of letters from Rev. Ames, from Judge D. Newman Fell, and an article by Henry George; and numerous original sketches at the beginning of the chapters; also two chapters on the Unitarian Conference held at Saratoga in September, 1884.

The idea which this work tries to embody is that close, friendly membership under the inspired leadership of Rev. Ames brought about fundamental changes in the lives of these two people, bringing them to a better understanding of themselves and of the values of life.

Wayside Press

Box 5034, Oakland 5, California

Dr. Spoerl Appointed CLC Editorial Head

Dr. Dorothy Tilden Spoerl has been appointed director of the Editorial Department of the Council of Liberal Churches (Universalist-Unitarian), Inc. She begins full-time work in June.

Director of the CLC Editorial Department is a new position made possible by the Unitarian Development Fund. Dr. Spoerl's duties will include evaluating current religious education materials, completing books and materials which have been approved by the CLC Curriculum Committee but for which authors have not been obtained, and working with religious educators in local parishes to discover what materials are needed in addition to the present curriculum.

Dr. Spoerl comes to the CLC with an extensive background in religious education. Since 1954 she has been a curriculum editor of the CLC Division of Education. She holds a B.A. in education from Lombard College, an M.A. in religious education from Boston University, and a Ph.D. in psychology from Clark University, Worcester, Massachusetts. She is an ordained Universalist minister and has worked as a parish minister and director of religious education in both Unitarian and Universalist churches. From 1947 to 1958 she taught at American International College, Springfield, Massachusetts, and for several years was chairman of the Department of Psychology there.

Dr. Spoerl is co-author with Dr. Sophia L. Fahs of *Beginnings: Earth, Sky, Life, Death,* editor of *Tensions Our Children Live With: Stories for Discussion,* and author of several religious education pamphlets.

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Dr. Adams to Lecture At Dutch Symposium

Dr. James Luther Adams, Unitarian professor at the Harvard Divinity School, will participate in a symposium on the work of Jacobus Arminius, August 4-6, in Amsterdam, Holland.

Jacobus Arminius (1560–1609) was a Dutch theologian whose modifications of Calvinism had widespread influence in European religious thought of the seventeenth and eighteenth centuries.

Dr. Adams is one of five scholars chosen to deliver lectures at the symposium. His topic will be "The Social Issues of Arminianism."

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AUA PRESIDENT SEES 'DOOR REOPENED' ON BIRTH CONTROL-AID BY NIXON STATEMENT

Dr. Dana McLean Greeley, president of the American Unitarian Association, declared recently in a public statement that "the door seems open again" for intelligent flexibility in the federal government's policy on birth control and foreign aid as a result of a statement by Vice-President Nixon. Both statements were publicized in the press.

The Vice-President told the Associated Church Press convention April 8 in Washington, D.C., that he would favor having the United States provide scientific knowledge on birth control to nations that desired it to limit population growth. A statement last December 2 by President Eisenhower had been widely interpreted as a refusal by the government to provide such information, even on request.

Dr. Greeley's statement:

"I am encouraged by Vice-President Nixon's statement that he would favor having the United States provide scientific knowledge on birth control to nations that wanted such information.

"The crisis brought about by the exploding populations of the world will never be solved by governments which refuse to take any action or to provide education and information in this naturally sensitive and controversial area.

"Of course we agree that birth control should not be forced upon nations or individuals. Education, information, and research do not involve coercion, but do make possible intelligent planning where that is desired; and many people's religious scruples require this intelligent planning. Many American Unitarians do not feel that it is in any way adequate to say that we will maintain a 'hands off' position.

"The Vice-President's statement indicates that we may hope for intelligent flexibility. The door seems open again for those Americans who feel that the fruits of planning and research should be made available to all who desperately need them."

Mr. Nixon appeared before the editors of nearly 100 religious publications and invited their questions. The following question was addressed to him by Victor Bovee, acting editor of the *Register:*

"Mr. Nixon, President Eisenhower, in commenting on the Draper report, said in effect that so long as he is President, no population control information will be provided to nations which request it under our foreign aid program. Would you consider it proper for a succeeding Republican president to review that decision, with an eye even to its reversal, and if you were to find yourself in that position, would you be willing to give the matter reconsideration?"

Mr. Nixon said that he believed the President had taken the correct position. He said that under-developed countries in Asia have strong national pride and that for the United States to tell them that they ought to "practice birth control and have a lower population" would be about the most "counter-productive policy" it could follow.

The Vice-President added, however, that he had seen extreme poverty in his tour of Southeast Asia and knew that many persons working on the problem of raising living standards feel discouraged by the great rate of population growth.

"These people and their governments," Mr. Nixon declared, "must reach a decision on their own as to what to do about it. They must develop their own policies within their own cultures.

"If they have reached a decision that they want to limit population growth at a certain point and come to us for assistance, we should give it to them. For us to say that we would not help them combat misery and ill health would not be a good policy either."

The New York *Times* gave front-page space to a Religious News Service story reporting Mr. Nixon's remarks.

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Sir Arthur Eddington, famous English astronomer, has stated that the inner light that George Fox and many others have emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read THE PHILOSOPHY OF LIGHT (265 pages, cloth $2.50), or ELECTRIC NATURE OF MIND (cloth $2.00). In poetry send for THE OCEAN OF LIGHT (cloth $2.50, paper $1.50). In the words of Tennyson, is there *ONE GOD, ONE LAW, ONE ELEMENT?* Is there one word that can help greatly to bring unity and the reality of God to this divided world? Free brochure available.

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SIX MAIN FACTS ABOUT ALCOHOL

By

The Late Haven Emerson, M.D.

Author of *Alcohol and Man*

The facts to be taught have long been known. These facts have been repeatedly confirmed by experiment and human experience. In order of their establishment by the medical sciences, the half dozen important facts may be briefly described as follow:

1. Alcohol (ethyl alcohol) is a depressant and not a stimulant. It is a narcotic and may be used as an anesthetic drug.

2. The observed effects of alcohol on the bodily functions, on behavior or conduct, and on mental and emotional performance, can be explained best and almost exclusively by the selective, depressing, toxic action that alcohol in the circulating blood has upon the higher centers of the brain and the reflex mechanism of the spinal cord.

3. Alcohol is not in any real and honest sense a food substance. Although it produces heat in the process of its oxidation in the human body, it can not take part in body growth, development or repair, nor can it be stored in the body and used at will or need for purposes of body functioning. It is essentially a foreign substance which the body does its best to get rid of promptly and completely.

4. Alcohol, even in small amounts well below any definition of moderation in the social or police sense, causes a delay of 5 per cent to 10 per cent in those reaction-times or reflex acts upon which the body is largely dependent for automatic protection against injury.

5. Alcohol in small amounts causes an inferiority of performance in every kind of activity, simple or complicated, in which it has been tested.

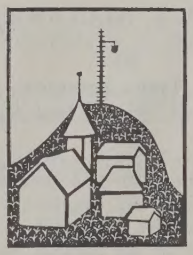
6. Alcohol contributes nothing to the functions or structure of healthy human beings at any age.

It seems to me that the facts are sufficiently important and well-verified to justify intelligent and well-informed people to refrain from using it.

For free literature on the alcohol problem, address

The Unitarian-Universalist Society for Alcohol Education

25 Beacon Street, Boston 8, Mass.



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Frankly Speaking

I believe that the May meetings of the Unitarians and the Universalists will legally confirm the popular vote of the plebiscite, and by a large majority in each denomination. But I believed that Syracuse would act emphatically in the affirmative. The Merger Commission seemed to me to have produced in the end a plan that would suit both the sympathies and the needs of the two bodies. And since it had formed its final recommendations, I had visited seven of our regional conferences and some one hundred separate societies, and was not unaware of the growing sentiment for consolidation. And yet there were problems, and there was sharp debate, before the decisions were made. Perhaps there will be last-minute controversy at the John Hancock building in Boston prior to the settlement of the issue; but in all probability before the sun is set May 23 we shall have predetermined the confluence a year hence of two great traditions and participated in a dedicatory service and been inspired by a sermon by Donald S. Harrington, directed toward our new goal.

But, frankly speaking, the real work will then be just begun, and the true challenge freshly confronted. It will be a major undertaking for a coordinating committee and five special-concern committees and the two boards and their respective administrations to prepare in a single year for the merger of the American Unitarian Association and the Universalist Church of America. The full co-operation of every department and every region and every state convention and every related or affiliated organization will be necessary.

And yet the merger of the denominations organizationally is of secondary importance in relation to their achievement of the unity of the spirit, which is the bond of peace. I hope that every Unitarian and every Universalist will pray deep in his heart and direct his conduct accordingly for that unity of the spirit, and that all who were in favor of consolidation, and all who were opposed and all who were indifferent, will acknowledge and confirm the oneness of the two groups and the equality of all the members, without reference to their previous affiliation.

We are deeply indebted to the Rev. William W. Lewis, chairman of the first Commission on Federal Union; and to the Rev. Irving R. Murray, chairman of the Joint Interim Committee; and most of all to the Rev. William B. Rice; and to all their associates; and now also to the Rev. Raymond C. Hopkins and his large committee in charge of the plebiscite. We salute the young people of the two denominations who have merged before us; and we honor the leaders of the Council of Liberal Churches, which represented an earlier attempt at federation, but which will be incorporated in the new association. We shall be indebted to every minister and member who helps to create a spiritual atmosphere for perfection of this union. We cannot accomplish what we need if the good will of any individual is withheld.

It is not inappropriate that we shall take our vote in the John Hancock building. John Hancock himself was the vigorous proponent of the Bill of Rights for the Constitution, as well as the first signer of the Declaration of Independence. His father was the minister of our church in Quincy and his grandfather of our church in Lexington, Massachusetts. John Hancock despised tyranny, but he laid the foundation of unity among the colonies, and of a great nation. We shall lay the foundation of a more democratic continental organization and of a greater denomination than liberal religion has known.

We must build an effective organization and create institutional loyalty and simultaneously encourage the kind of pioneering that in the past institutions, and even our own denominations, have frowned upon.

We must cultivate and achieve strong convictions as the dynamic motivation of our lives, and couple with those convictions a positive tolerance in the forms both of permissiveness and good will.

We must cherish our own movement and dream of its future and labor for its fulfillment and yet constantly build bridges between ourselves and the peoples of other persuasions, of our own or other heritages.

We must vindicate our faith in human nature, or our belief in people, by demonstrating that we trust each other and that we are made for each other for the realization of the Kingdom of God on earth.

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